

*W Longfellow*

CORDERII COLLOQUIORUM  
CENTURIA SELECTA:

A  
SELECT CENTURY  
OF  
CORDERIUS'S COLLOQUIES.

WITH AN  
ENGLISH TRANSLATION

As LITERAL as possible;

Designed for the USE of  
BEGINNERS IN THE *LATIN* TONGUE.

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By *JOHN CLARKE*,

Late Master of the Publick GRAMMAR-SCHOOL in *Hull*,  
and AUTHOR of the *Introduction to the*  
*Making of LATIN*

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THE TWENTY-SIXTH EDITION.

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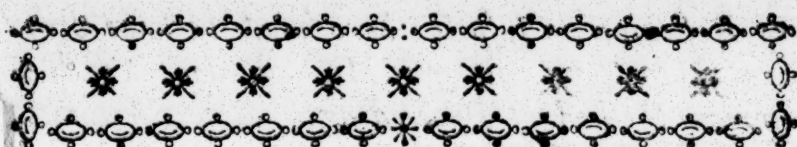
L O N D O N :

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# T H E P R E F A C E.

\*\*\* THE Advantage of Literal Translation of  
 T the easier Authors in the Latin Tongue  
 for the Use of Beginners is so very great,  
 \*\*\* and withal so very obvious, that it will  
 appear, I doubt not, to others, upon a little Re-  
 flection, as it does to me, a Wonder, that our Schools  
 should remain so long unfurnished with any Helps  
 of this Kind. How it comes about, that those con-  
 cerned in the Education of Youth should be so much  
 overseen in so plain a Matter, I know not. The  
 Generality at least have appeared so little sensible  
 of any Thing amiss in the vulgar Method of Teach-  
 ing, in this Respect, that they have gone hitherto  
 contentedly forward in a very rugged, uneven,  
 painful Way, without so much as suspecting it ca-  
 pable of being rendered more easy and delightful.  
 The little Progress made in our Schools the first  
 four or five Years which Boys spend there, is really  
 A 2 amazing,

amazing, and would naturally tempt a Person of any Reflexion to suspect there must be some very great Flaw, some notorious Mismanagement in the common Method of Proceeding. How else comes it to pass, that the French Tongue is attained to a good Degree of Perfection in half the Time which is spent in the Latin Tongue to no Manner of Purpose? I grant indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well; whereas in double the Time or more, spent at a Grammar-School, he shall be so far from talking and writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classic Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar-Schools: But the main Cause I take to be the Want of the Help above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, (to say nothing of French and other modern Languages, where such Help are always used) should naturally have suggested to any one concerned in the Education of Youth

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# The P R E F A C E.

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and yet, I know not how it is, we have blundered on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune to all Boys, on account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of proceeding observed in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Space is necessary for the Attainment of but a moderate Skill in that Language, according to the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too great Sagacity, not to take notice of this Defect in the vulgar Method; and somebody, in pursuance of his Advice in his Book of Education, has published ÆSOP'S FABLES with an interlineary Version. But that Way of Printing them is not, I think, proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a mistake; the Book will be made as easy for his use as any one could desire. This Objection, to

which that Edition of **ÆSOP'S FABLES** is liable, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Method of proceeding with Beginners in the Latin Tongue. When Boys come into **COR. I. DERIUS**, they have two or three Lines construed to them by the Master, once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once nor twice, nor ten Times construing over, which will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing nothing, or be continually pacing it up and down the School to the Master, or their School fellows, for Assistance: and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man who has three or four or (as is sometimes the Case) seven or eight Forms to take Care to give such a due Attendance to one Form of Boys who cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language. For to put them upon getting their Lessons by a Dictionary is still more ridiculous and intolerable. They not only want Skill to use it, and to make choice of proper Words, where there is any Variety to



able, but if they did not, the tumbling over the Leaves  
 En- of their Dictionary would so devour their Time,  
 that much the greater Part of it will be unavoid-  
 than ably lost that Way.

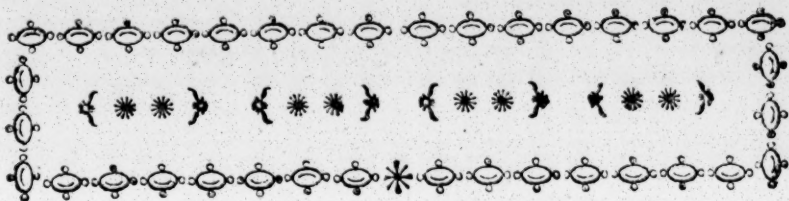
Translations therefore, Translations I say, as  
 COR. Literal as possible, are absolutely and indispens-  
 ably necessary in our Schools, for the Ease both of  
 the Master and Scholar, and the speedy Progress of  
 Hou the latter in his Business; for whilst the Boys have  
 no their Words all ready at Hand, and can, with one  
 ficien Cast of their Eye, set themselves a going again  
 war when they are at a Stop, they will proceed with  
 doin Ease and Delight, and make a much quicker Pro-  
 b an gress than they would otherwise do.

We are, it is true, already furnished with one  
 Inn Edition of CORDERIUS, to which is annexed a  
 Master Translation by HOOL; but he so little understood  
 for a the Business he was about, that he never designed  
 etim his Translation as Literal, and has therefore very  
 are o wisely taken Care to give us notice of it in the Title  
 f Bo Page. The Use of Translations for Beginners is  
 s is not merely to inform them of the Meaning of each  
 efore Sentence in gross; for when would they attain any  
 ssary tolerable Knowledge of the Language at that rate?  
 uag But to teach them the precise and proper Signifi-  
 s by cation of Words; without which, as no Language  
 lerab can be understood or obtained, so it requires no-  
 to thing but Memory to attain it, and therefore ought  
 Varie to take place in the Education of Children, at least



*of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child than what only employs the Memory.*

*The Reader is here presented with the Choicest of CORDERIUS's Colloquies, being as many as are necessary for Boys to read, and a great many more than they usually do read; and to them is annexed a Translation as Literal as can be desired. In order likewise to render the Reading of them still the more easy, I have placed the Latin Words in their natural Order, that is to say, in the same they have in the English; by which Means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the Latin and English, are in the same Character, the Roman and Italic being used alternately for that Purpose. Of this the Master must take Care to inform his Boys.*



## CORDERII *Colloquiorum* *Centuria Selecta, &c.*

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### COLL. I.

A. *Q*UID agis?

*W*HAT are you doing?

B. Repeto *meum*.

I am repeating *by myself*.

A. Quid *repetis*?

What are you repeating?

B. Pensum quod præceptor præscripsit nobis *hodie*.

The Task which the Master set us to-day.

A. Tenesne *memoriâ*?

Do you retain it in Memory?

B. Sic *opinor*.

So I think.

A. Repetamus *unâ*, sic *uterque nostrum pronuntiabit rectius coram præceptore*.

Let us repeat together, thus each of us will say the better before the Master.

B. Incipe *tu igitur, qui provocasti me*.

Begin you then, who have challenged me.

A. Age, *esto attentus, ne finas me aberrare*.

Come on, be attentive that you do not suffer me to go wrong.

B. Sum *promptior ad audiendum, quam tu ad pronuntiandum*.

I am readier to hear, than you to say.

## C O L L. II.

A. Visne *repetere* præ-  
lectionem *mecum*?

B. Volo.

A. Tenesne?

B. Non rectè satis for-  
tasse.

A. Age, *faciamus* peri-  
culum.

B. Quid igitur expecta-  
mus?

A. Incipe ubi voles.

B. Atqui est tuum inci-  
pere.

A. Quid ita?

B. Quia invitasti me.

A. Dicis æquum, attende  
igitur.

B. Attendo, *repete*.

Will you *repeat* the Les-  
son *with me*?

I will.

Do you retain it?

Not right enough per-  
haps.

Come, let us make Trial.

What then do we tarry  
for?

Begin when you will.

But it is your Part to be-  
gin.

Why so?

Because you invited me.

You say right, attend  
then.

I do attend, *repeat*.

## C O L L. III.

A. Jamne tenes *quæ sunt*  
*reddenda* tertiâ horâ?

B. Teneo.

A. Ego quoque.

B. Ergo *confabulemur*  
*paulisper*.

A. Sed si monitor *inter-*  
*venerit*, putabit nos garrere.

Do you retain already  
*those Things which are to be*  
*said* at Three o'Clock?

I do retain them.

I also.

Then let us talk together  
a little.

But if the Monitor come  
upon us, he will think we  
are prating.

B. Quid

B. Quid times, ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliquâ malâ re; audiat, si velit, nostrum colloquium.

A. Loqueris optimè, sed cedamus aliquò in angulum, ne quis impediatur nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in idleness, or in any bad thing: let him hear, if he will, our Discourse.

You say very well, let us withdraw some-where into a Corner; lest any one should disturb us.

COLL. IV.

A. Non decet nos otiosi, aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque item.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, redidisti omnia rectè.

It doth not become us to idle, or prate here, whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterwards.

Come, say away.

Do I not retain it?

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.



## C O L L. V.

A. Cur non scribis?

Why do you not write?

B. Quia non libet.

Because it doth not please

M E.

A. Atqui præceptor iussit te.

But the Master bad you.

B. Scio, sed est mihi aliquid legendum prius; præterea, habeo nihil quod scribam nunc.

I know IT, but I have something to read first; besides, I have nothing that I can write now.

A. O si velles scribere mihi!

O that you would write for me!

B. Quidnam?

What?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas, quæso.

I will stay then, but do not fail, I pray.

B. Non fallam.

I will not fail.

## C O L L. VI.

A. Visne describere prælectionem mihi?

Will you write out the Lesson for me?

B. Cur non scripsisti?

Why have you not written IT?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non



A. Non ignoras me scribere *lentiùs*, et tu descripseris *totam* citiùs quàm ego *quatuor* aut *quinque* versiculos.

B. Quære *aliu*m scrip-  
torem *tibi*, non possum  
dare operam *tibi* nunc.

A. Cur non?

B. Est mihi *aliud* nego-  
tium, idemque *pernecessa-*  
*rium*.

A. Nolo *urgere*, nec pos-  
sum quidem, *sed* saltem  
*commoda* tuum codicem.

B. Accipe, *utere* ut libet,  
modò *ne* abutare.

A. Est nihil quod *verea-*  
*ris* híc.

You are not ignorant  
that I write *slowly*, and  
you will have written out  
the whole sooner than I *four*  
or *five* Verses.

Seek another Writer for  
you, I cannot give my La-  
bour to you now.

Why not?

There is to me *other*  
*Business*, and the same *very*  
*necessary*.

I will not urge you, nor  
can I indeed, but at least  
lend your Book.

Take it, use it as you  
please, only do not abuse it.

There is nothing that  
you may fear here.

## C O L L. VII.

A. Unde *venis*?

B. Venio *infernè*.

A. Quod *negotium* erat  
*tibi* infra?

B. Ivi *redditum* urinam.

A. Sede *nunc* ad men-  
sam, et mane in *cubiculo*  
donec *rediéro*.

B. Quid *agam* interea?

Whence come you?

I come from below.

What *Business* was there  
for you below?

I went to make Water.

Sit now at the Table,  
and tarry in the Chamber  
until I come back.

What shall I do in the  
mean time?

A. Edisce

A. Edisce *prælectionem* in crastinum diem, ut reddas *eam* mihi ante cœnam.

B. Edidici jam, præceptor.

A. Lude igitur.

B. Sed habeo nullos colufores.

A. Invenies nonnullos in hac viciniâ, ex tuis condiscipulis etiam.

B. Non curo id nunc; malim (si placet tibi) ediscere de catechismo in dominicum diem.

A. Ut libet.

B. Si quis quærat te, quid dicam illi?

A. Dic me prodiisse, sed reversurum mox.

Learn well your Lesson against To-morrow, that you may say it to me before Supper.

I have learnt it already, Master.

Play then.

But I have no Play-Fellows.

You will find some in this Neighbourhood, of your School-fellows too.

I do not care for that now; I had rather (if it please you) learn out of my Catechism against the Lord's Day.

As you will.

If any one should ask for you, what shall I say to him?

Tell him that I am gone abroad, but will return presently.

## COLL. VIII.

A. Visne dare mihi unicam pennam?

B. Non dantur mihi.

A. Hem! negas mihi tantillam rem? Quid si rogarem magnum quiddam?

B. Fortasse ferres repulsam,

Will you give me one Pen?

They are not given to me.

How! do you deny me so small a thing? What if I should ask any thing great?

Perhaps you would have a Denial.

A. Credo

A. Credo equidem; age,  
non peto dono, vixne com-  
modare? reddam tibi cras.

B. Non recuso, modo ne  
abutaris.

A. Non abutar.

B. Cave ne moveas pedem  
hinc antequam redeam.

A. Movebo nusquam,  
dummodo redeas maturè,  
alioqui non exspecto tuum  
reditum.

I think so indeed; come,  
I do not ask IT as a Gift,  
will you lend IT me? I  
will give IT you again  
To-morrow.

I do not refuse, only do  
not abuse IT.

I will not abuse IT.

See you do not stir a Foot  
from hence before I come  
again.

I will stir no where,  
provided you return in time,  
otherwise I will not wait  
your Return.

## C O L L. IX.

A. Visne commodare mihi  
tuum Terentium?

B. Volo, equidem, modò  
repetas illum à Conrado, cui  
dedi utendum.

A. Quo signo vis repe-  
tam?

B. Nempe hòc, quòd ha-  
beo ejus epistolas.

A. Id est satis mihi.

B. Sed quando reddes?

A. Quum descripsero con-  
tentum in tres aut quatuor  
prælectiones.

B. Matura igitur, ne in-  
commodes meo studio.

A. Maturabo.

Will you lend me your  
Terence?

I will, indeed, provided  
you fetch it from Conradus,  
to whom I gave IT to use.

By what Token will you  
that I fetch IT?

Truly, by this, that I  
have his Epistles.

That is enough for me.

But when will you give  
IT me again?

When I shall have writ-  
ten out the Context on three  
or four Lessons.

Make haste then, lest you  
hinder my study.

I will make haste.

B. Sed

B. Sed *heus*, cura ne macules, alioquin *aggrè* commodabo posthac.

A. Nempe *esset* indignus beneficio.

But *ho*, take care you do not blot *it*, otherwise I shall hardly lend *it* you hereafter.

Truly I should be unworthy of a kindness.

## C O L L. X.

A. Vidistine *librum* meum?

B. Quem *librum* quaeris?

A. Ciceronis *epistolas*.

B. Ubi *reliquisti*?

A. Oblitus fui in *scholâ*.

B. Fuit tua negligentia.

A. Fateor, sed interim indica, si scias quem accepisse.

B. Cur non adis præceptorem? solet (ut scis) aut ferre ea quæ relicta sunt à nobis in museolum, aut dare alicui qui reddat.

A. Mones bene, quàm obliuiofus sum, qui non cogitaveram istud!

Have you seen my Book?

What Book do you seek for?

Cicero's *Epistles*.

Where left you *it*?

I forgot *it* in the School.

That was your Negligence.

I confess *it*, but in the mean time tell me, if you know any one to have taken *it*.

Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his Study, or to give them to some-body who may give us them again.

You admonish well, how forgetful am I, who had not thought of that!

## C O L L. XI.

A. Potestne dare mutuo mihi aliquantulum pecuniæ.

B. Quantum petis?

Can you lend me a little Money?

How much do you ask for?

A. Quin-



A. *Quinque asses, si est commodum tibi.*

B. *Non habeo tot.*

A. *Quot igitur?*

B. *Tantum quatuor.*

A. *Bene sanè, da mihi istos quatuor.*

B. *Dabo dimidium, si vis.*

A. *Cur non totum?*

B. *Quia opus est mihi duobus.*

A. *Da mihi duos igitur, quæso.*

B. *Sed non sufficient tibi.*

A. *Petam ab aliquo alia.*

B. *Accipe hos duos igitur. Quando reddes?*

A. *Die Saturni, ut spero, cum pater venerit ad forum.*

B. *Esto memor igitur.*

A. *Ne timeas.*

*Five Pence, if it be convenient to you.*

*I have not so many.*

*How many then?*

*Only four.*

*Well indeed, give me those four.*

*I will give you half, if you will.*

*Why not the whole?*

*Because I have need of two.*

*Give me two then, I pray.*

*But they will not be sufficient for you.*

*I will ask of somebody else.*

*Take these two then.*

*When will you repay me?*

*Upon Saturday, as I hope, when my Father shall come to the Market.*

*Be mindful then.*

*Do not fear.*

## C O L L. XII.

A. *Da mutuo mihi duos asses.*

B. *Nunc non est facile mihi dare.*

A. *Quid obstat? Scio te accepisse pecuniam hesterno die.*

*Lend me two Pence.*

*Now it is not easy for me to lend.*

*What hinders? I know you to have received Money Yesterday.*

B. *Accepi*



B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

I have received indeed, but Books are to be bought, and other Things necessary to me.

A. Nolo remorari tuum commodum.

I will not hinder your Advantage.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo.

When I shall have bought what Things are needful to me, if any thing remain, I will lend it.

A. Interea igitur expectabo sperans; sed quid si nihil superstitierit tibi?

In the mean time then I will wait in hopes; but what if nothing remains to you?

B. Dicam tibi statim, ne expectus diutius frustra.

I will tell you immediately, that you may not wait longer in vain.

A. Quando emes ea quæ decrevisti?

When will you buy those Things which you have designed?

B. Cras, ut spero, aut ad summum perendie.

To-morrow, as I hope, or at farthest the Day after to-morrow.

### C O L L. XIII.

A. Abiitne tuus pater?

Is your Father gone?

B. Abiit.

He is gone.

A. Quotâ horâ?

At what a Clock.

B. Primâ pomeridianâ.

At One in the Afternoon.

A. Quid dixit tibi?

What said he to you?

B. Monuit me multis verbis ut studerem diligenter.

He admonished me in many Words that I should study diligently.

A. Utinam facias sc.

I wish you would do so.

B. Faciam Deo juvente.

I will do it God helping.

A. Deditne

A. Deditne tibi pecuniam?

Has he given you Money?

B. Ut solet ferè.

He has given, as he uses commonly.

A. Quantum?

How much?

B. Nihil ad te.

Nothing to you.

A. Fateor; sed tamen quid facies istâ pecuniâ?

I confess it: but yet what will you do with that Money?

B. Emam chartam, et alia quæ sunt opus mihi.

I will buy Paper, and other Things which are needful to me.

A. Quid si amiseris?

What if you should lose it?

B. Ferendum erit æquo animo.

It will be to be borne with an equal Mind.

A. Quid si fortè eguero, dabisne mutuo?

What if by chance I shall want, will you lend?

B. Dabo mutuo, et libenter quidem.

I will lend, and willingly indeed.

A. Ago tibi gratias.

I give you Thanks.

C O L L. XIV.

A. Ubi est tuus pater nunc?

Where is your Father now?

B. Puto eum esse Lugduni.

I suppose him to be at Lyons.

A. Quid agit illic?

What does he do there?

B. Negotiatur.

He trades.

A. E quo tempore?

From what Time?

B. Ab ipso initio mercatûs.

From the very Beginning of the Fair.

A. Miror valde quî audeat commorari illic tam diu, cum sit tanta pestilentia in eâ urbe.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B. Non.

B. Non est *adò* mirandum.

A. Itane videtur tibi?

B. Ita, *profectò*, nam *fuit* alias in *maiore* periculo, sed Dominus Deus custodivit eam semper.

A. Credo *equidem*, et custodiet eum *adhuc*. Sed *quando* est *reversurus*?

B. Nescio, *expectamus* horas.

A. Deus reducat illum.

B. Ita *precor*.

A. Quonam abis nunc?

B. Rectà domum, *vale*.

A. Vale tu quoquè.

It is not *so much* to be wondered at.

Does it seem so to you?

So, *indeed*, for he has been at other times in greater Danger, but the Lord God has guarded him always.

I believe it *indeed*, and will guard him yet. But when is he to return?

I know not, we expect him every hour.

God bring him back.

So I pray.

Whither are you going now?

Directly home, *farewell*.

Fare you well too.

## C O L L. XV.

A. Quid es ita *lætus*?

B. Quia pater meus modò venit.

A. Ain' tu, unde venit?

B. Londino.

A. Quando *advenit*?

B. Modò; ut dixi tibi jam.

A. Jamne salutâsti?

B. Salutavi quum descenderet ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, whence came he?

From London.

When came he?

Just now; as I have told you already.

Have you already saluted him?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid ampliùs fecisti illi?

B. Detraxi calcariâ et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cùm prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Rectè, Dei beneficio.

A. Equidem, plurimùm gaudeo, tuâ causâ et ejus, quòd rediêrit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at home on account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time. But is your Father well?

Well, by God's Blessing.

Truly, I am very glad, for your sake and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk tomorrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

## C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid è?

B. Petikum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?

B. In



B. In merendam.

For our Afternoon's repast.

A. An non habetis in arcâ vestrâ?

Have you not in your Chest?

B. Non.

No.

A. Quid ita non?

Why not?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

Because my Mother does not use to give us Victuals, but for the present Time.

A. Nempe, quia novit vos esse gulosos.

Forsooth, because she knew you to be Gluttons.

B. Quomodo sumus gulosi?

How are we Gluttons?

A. Quia fortasse devoratis uno convivio quod datum fuerat in tres.

Because perhaps you devour at one Meal what had been given for three.

B. Tace, ego dicam præceptori te vocare nos gulosos.

Hold your Tongue, I will tell the Master that you call us Gluttons.

A. Tace, ego dicam præceptori fratrem tuum discurrere perpetuò.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

B. Atqui non solet pro-dire, nisi cum bonâ veniâ præceptoris.

But he does not use to go out, but with the good Leave of the Master.

A. Atqui fallit præceptorem.

But he deceives the Master.

B. Quomodo fallit eum?

How does he deceive him?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

For it is not the Mind of the Master, that he should go out three times every Day.

B. Sine illum venire, videbis quid respondeat.

Let him come, you shall see what he can answer.

A. Imò, videat quid respondeat præceptori.

Nay, let him see what he can answer to the Master.

COLL.



C O L L. XVII.

A. Quando expectas reditum patris?

B. Ad octavum diem hinc.

A. Quis scis diem?

B. Pater ipse scripsit ad me.

A. Adventus ejus, ut spero, ditabit te.

B. Ero ditior Cræso, si venerit bene nummatus.

A. Reddes mihi mutuum tunc?

B. Ne dubites, quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam.

A. Quomodo?

B. Dabo mutuam pecuniam vicissim.

A. Nihil opus erit, ut spero.

A. At nescis quid possit accidere.

A. Ago tibi gratias: salutata patrem, ubi redierit, meo nomine.

B. Faciam ita, vale.

A. Vale tu quoque.

When do you expect the Return of your Father?

At the eighth Day from hence.

How know you the Day?

My Father himself wrote to me.

His coming, as I hope, will enrich you.

I shall be richer than Cræsus, if he come well moneyed.

Will you return me the loan then?

Do not doubt, but if you have need of more, I will not only restore the loan, but also will return the Favour.

How?

I will lend you Money in my turn.

There will be no need, as I hope.

But you know not what may happen.

I thank you: salute your Father, when he shall return, in my name.

I will do so, farewell.

Fare you well too.

## C O L L. XVIII.

A. Cur rides solus?

Why do you laugh alone?

B. Quid refert tuâ?

What does that concern

you?

A. Quia fortasse rides  
me.

Because perhaps you laugh  
at me.

B. Unde oritur ista sus-  
picio?

Whence arises that Sus-  
picion?

A. Quia es malus.

Because you are wicked.

B. Omnes sumus mali  
quidem, at ego non sum pe-  
jor te. Nemo ridet igitur,  
nisi irrideat aliquem?

We are all wicked in-  
deed, but I am not worse  
than you. Does no-body  
laugh then, unless he laugh  
at some-body?

A. Non intelligo sic, sed  
qui ridet solus, ut audi-  
vi sæpe, aut est stultus, aut  
cogitat aliquid mali.

I do not mean so, but  
he that laughs alone, as I  
have heard often, either is  
a Fool, or thinks some Mis-  
chief.

A. Nescio cujus senten-  
tia ista sit, sed cujuscunque  
sit, non est perpetuò vera;  
tamen accipio admonitionem  
in bonam partem, et mo-  
neo te vicissim, ut caveas  
esse suspiciosus, nam mors  
est apertissima timidis et suspi-  
ciosis, ut est in nostro morali  
carmine.

I know not whose Say-  
ing that may be, but whose-  
soever it be, it is not always  
true; yet I take your Admo-  
nition in good part, and I  
admonish you in my turn,  
that you would beware of  
being suspicious, for Death  
is fittest for timorous and sus-  
picious Persons, as it is in  
our moral Verse.

B. Memini, boni consulo  
tuam admonitionem.

I remember, I take in good  
Part your Admonition.

COLL. XIX.

A. Quantum pecuniæ habes?

B. Assem cum semisse; quantum habes tu?

A. Non tantum.

B. Quantum igitur?

A. Unicum assem.

B. Vis dare mutuo mihi?

A. Est mihi opus.

B. In quem usum?

A. Ad emendam charitatem.

B. Reddam tibi hodie.

A. Addendum fuit, Deo juvante.

B. Sic præceptor docet ex verbo Dei, sed non possum assuescere.

A. Fac assuescas.

B. Quomodo id fiat?

A. Si cogites sæpe nos sic pendere à Deo, ut possimus nihil sine ejus auxilio.

B. Das mihi bonum consilium.

A. Quale velim dari mihi.

B. Sed ut redeamus ad propositum, dabis mutuo mihi assem?

B

How much Money have you?

A Penny with a halfpenny; How much have you?

Not so much.

How much then?

One Penny.

Will you lend it me?

I have need of it.

For what Use?

To buy Paper.

I will return it to you to Day.

You should have added, God helping.

So the Master teaches out of the Word of God, but I cannot use myself to it.

See you do use yourself to it.

How shall that be done?

If you consider often that we so depend upon God, that we can do nothing without his Help.

You give me good Counsel.

Such as I would have given me.

But that we may return to our Purpose, will you lend me that Penny?

A. Mirror

A. Miror te petere mutuo à me, qui habes plus quàm ego.

B. Est quidam scholasticus transiens hâc qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum astendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookjeller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give it you?

She will not delay, when I shall shew her the Book.

## COLL. XX.

A. Accepi pecuniam à patre hodie, si fortè tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quòd pro tuâ liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocâsti me sæpe beneficiis.

I have received Money from my Father to Day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa



B. Illa fuerunt adeò parva, ut non sint digna commemoratione.

A. Non est parvum beneficium quod profectum est ab optimâ voluntate.

B. Utinam expenderemus tam beneficia Dei erga nos, quàm solemus hominum.

A. Ille faxit, ut exerceamus nos in eâ cogitatione, et sæpius, et diligentius.

B. Illud profectò est necessarium, si volumus experiri ejus benignitatem sæpius erga nos.

Those were so small, that they are not worth mentioning.

It is not a small Kindness which proceeded from a very good will.

I wish we would consider, as well the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both oftener, and more diligently.

That truly is necessary, if we would experience his Kindness oftener towards us.

## COLL. XXI.

A. Quid sibi vult, quòd absueris hâc totâ hebdomade?

B. Oportuit me manere domi.

A. Quomobrem?

B. Ut adesset matri, quæ ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei sæpius.

A. Quid legebas?

B. Aliquid ex sacris literis.

What means it that you have been absent this whole Week?

I was obliged to stay at home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Istud fuit sanctum  
et laudabile ministerium;  
utinam omnes sic studerent  
verbo Dei. Sed quid; age-  
bas nihil aliud?

B. Quoties erat opus mi-  
nistrabam illi cum ancillâ.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, no-  
mine matris.

A. Agnosco manum ejus,  
quia attulisti mihi sæpe ab  
illo.

B. Licetne igitur redire  
in meam sedam?

A. Quidni liceat, cum  
satisfeceris mihi?

B. Ago tibi gratias, præ-  
ceptor.

That was a holy and  
laudable Service; I wish all  
People did so study the Word  
of God. But what; did  
you do nothing else?

As often as it was need-  
ful, I ministered to her with  
the Maid.

Are these things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the Name of  
my Mother.

I know his Hand, because  
you have often brought me  
from him.

May I therefore return  
into my Seat?

Why may you not, seeing  
you have satisfied me?

I give you Thanks, Mas-  
ter.

## C O L L. XXII.

A. Salve, præceptor.

B. Venis auspiciatò, quid  
nuncias.

A. Meus pater orat te  
ut eamus unâ in nostros  
hortos suburbanos animi  
causâ.

Serenitas cæli invitat  
eam rem, et nunc  
præcavi. Sed quid

God save you, Master.

You come luckily, what  
News do you bring?

My Father begs of you  
that we may go together into  
our Gardens in the Suburbs  
for our Recreation.

The Serenity of the  
Weather invites you to that  
Thing, and now we keep  
Holi-

videbimus illic jucundum  
aspectu?

A. Varias et pulchras  
arbores cum fructibus suis,  
item miram varietatem her-  
barum et florum.

B. Est nihil hoc tempore  
jucundius illis rebus.

A. Ea est beneficentia  
Dei erga nos.

B. Quam debemus extol-  
lere assiduis laudibus.

A. Sed vereor ne simus  
in morâ patri.

B. Expecta paulisper,  
dum muo togam, ut sim ex-  
peditior ad ambulandum.  
Jam sum paratus, eamus, sed  
estne pater domi?

A. Expectat nos præ fo-  
ribus.

B. Bene est, vide ut sa-  
lutes eum decenter.

A. Admoniti sumus de  
hoc à te sæpius.

Holiday. But what shall we  
see there pleasant to be seen?

Several and fair Trees  
with their Fruits, likewise  
a wonderful Variety of Herbs  
and Flowers.

There is nothing at this  
Time more pleasant than  
those Things.

That is the Bounty of God  
towards us.

Which we ought to extol  
with continual Praises.

But I am afraid lest we  
should be in Delay to my  
Father.

Stay a little, till I change  
my Gown, that I may be  
more nimble for walking.  
Now I am ready, let us  
go, but is your Father at  
Home?

He waits us at the Door.

It is well, see that you  
salute him decently.

We have been admonish-  
ed of this by you often.

## C O L L. XXIII.

A. Tuus frater aut gar-  
rit semper in concione, aut  
ineptit, aut incitat ali-  
quem; ex quo fit, ut fit  
sæpe notandus, ac deinde  
vapulet.

Your Brother either prates  
always during Sermon, or  
plays the fool, or provokes  
somebody; from whence it  
comes to pass, that he is of-  
ten to be set down, and then  
is whipped.

B 3

B. Quid

B. Quid vis faciam?

What will you that I should do?

A. Cur non mones sæpe?

Why do not you admonish him often?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on I pray you.

B. Nihil est quod me preceris, nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.

You need not pray me, I will never cease, till (God willing) he shall reform himself in some measure.

A. Sic usurpabis Catonis præceptum, quando mones aliquem; nosti cætera.

So you will use Cato's Precept, when you admonish any one; you know the rest.

B. Sed oro te, mi Abraham, ut quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

A. Nunquam esset finis, adeo frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiorum, quum peccaverit denuo, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem; facies igitur quod rogo?

So I hope, indeed: will you do then what I ask?

A. Ego vero, ac libens.

I will indeed, and willingly.



## C O L L. XXIV.

A. Emistine *scalpellum* ut volebas nuper?

B. Non emi.

A. Quid obstitit? nam dixeras mihi te empturum hodie.

B. Dixeram quidem, sed postea venit mihi in mentem, præstare ut expectem mercatum futurum proximè in hac ipsâ urbe.

A. Quid lucri facies inde?

B. Et emam minoris, et melioris notæ, nempe ex officinis Germanicæ.

A. Quis dedit tibi istud consilium?

B. Noster Hieronymus.

A. Fecit bene, nam debemus dare bonum consilium semper amicis.

B. Tantùmne amicis igitur?

A. Imò et inimicis fa-teor; quia Christus, noster optimis præceptor, jubet sic.

B. Utinam conservemus ejus doctrinam bene infixam memoriæ, ac sequamur eum perpetuò.

B 4

Have you bought a *Pen-knife* as you wanted lately?

I have not bought one.

What hindered? for you told me you would buy one to Day.

I told you indeed, but afterwards it came into my Mind, that it would be better to wait till the Fair that is to be next in this very City.

What Gain will you make from thence?

I shall both buy it for less, and of a better Mark, to wit, from the Shops of Germany.

Who gave you that Advice?

Our Jerom.

He did well, for we ought to give good Advice always to our Friends.

Only to our Friends then?

Yes and to our Enemies I confess, because Christ, our best Master, bids us do so.

I wish we may keep his Doctrine well fixed in our Memory, and that we may follow it perpetually.

A. Ille

A. Ille Spiritus bonus  
faxit, cujus unius instinctu  
animi nostri accenduntur ad  
agendum bene.

B. Precaris bene.

May that good Spirit  
grant it, by whose only  
Instinct our Minds are in-  
flamed to do well.

You pray well.

## C O L L. XXV.

A. Præceptor, visne dare  
premiolum?

B. Quamobrem?

A. Causâ victoriæ.

Master, will you give me  
a little Reward?

What for?

On the Account of Vic-  
tory.

B. Ubi sunt tui com-  
pares?

A. Hic sunt Hugo et  
Audax.

Where are your Fel-  
lows?

Here are Hugh and  
Audax.

B. Heus nomenclator!  
suntne hi victores hâc heb-  
domade?

Ho Monitor! are these  
Victors this Week?

A. Habent paucissimas  
notas omnium.

They have the fewest  
Marks of all.

B. Ergo sunt victores:  
quid aliud quæro ex te?  
Quod præmium petitis igi-  
tur?

Then they are Victors;  
what else do I ask of thee?  
What Reward do you desire  
then?

A. Quod placuerit tibi.

What shall please you.

B. Quo jure debeo?

By what right do I owe?

A. Ex promisso.

By promise.

B. Dicitis æquum; nam  
quicquid est recte promissum  
debet præstari.

You say fair; for what-  
soever is rightly promised  
ought to be performed.

A. Sic didicimus ex te.

So we have learnt of you.

B. Ecce

Spirit  
only  
e in-

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, quæ appellantur vulgò Hollandicæ.

A. Agimus tibi gratias, præceptor.

ve me

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

Vic-

Fel-

A. Dabimus operam, quantum Deus juvabit nos.

and

these

B. Omnia nostra sunt vana sine ejus ope.

fewest

tors;

thee?

desire

ou.

owe?

what-

mised

d.

fyou.

Ecce

See here for you Pens a-piece to write with, and that you may not think them to be common ones, they are of that Kind, which are called vulgarly Holland Pens.

We give you Thanks, Master.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

We will do our Endeavour, as much as God shall help us.

All our doings are vain without his Help.

## C O L L. XXVI.

A. Quando es profecturus domum?

When are you to go home?

B. Cras, Deo juvante.

To-morrow, God helping.

A. Quis jussit?

Who ordered?

B. Pater.

My Father.

A. Sed quando jussit?

But when did he order?

B. Scripsit ad me superiore hebdomade.

He writ to me the last Week.

A. Quo die accepisti, literas?

Upon what Day did you receive his Letters?

B. Die Veneris.

Upon Friday.

A. Quid *literæ* contine-  
bant præterea?

B. Omnes rectè *valere*,  
et *initium* vindemiæ fore  
proximâ hebdomade.

A. O fortunatum *puerum*  
qui *properas* vindematum!

B. Vis *dicam* patri meo,  
ut accersat te?

A. Quàm acceptum *fa-*  
*ceres* mihi!

B. Sed *vereor* ut velit.

A. Imò, *gaudebit* tum  
*propter* nostram *conjunctio-*  
*nem*, tum quòd colloquendo  
*Latinè* *exercebimus* nos et  
*conferemus* unâ interdum de  
*studio*.

B. Oh! *exilio* gaudio.

A. Amabo te cura id, mi  
animule.

B. Senties; *interim* pre-  
cemur Deum, ut *vertat*  
nostrâ *facta* et *consilia* in  
gloriam *sui nominis*.

A. Mones bene, et certe  
expedit *facere* ita.

What did his Letters con-  
tain besides?

That all are well, and  
that the Beginning of the  
Vintage will be next Week.

O fortunate Boy who hast-  
enest to the Vintage!

Will you that I tell my  
Father, that he may send  
for you?

How acceptable a Thing  
you would do to me!

But I am afraid he will  
not.

Nay, he will be glad both  
for our Acquaintance, and  
also because by talking to-  
gether in Latin we shall ex-  
ercise ourselves, and shall  
confer together sometimes  
about our Study.

O! I leap for joy.

I pray you take care of  
that my little Soul.

You shall find; in the  
mean time let us pray to  
God, that he would turn our  
Actions and Counsels to the  
Glory of his Name.

You advise well, and  
certainly it is expedient to  
do so.



C O L L. XXVII.

A. Habasne duas aut tres  
pennas?

B. Habeo tantum duas.

A. Da commodatò mihi  
unam.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse a-  
liquando rogabis me aliquid  
frustrà.

B. Atqui Christus jubet  
nos compensare malum bono.

A. Nondum didici illud.

B. Sed oportet te discere, si  
cupis esse discipulus Christi.

A. Quid cupio magis?

B. Dilce igitur imitari  
magistrum.

A. Discam progressu tem-  
poris.

B. Præstaret incipere  
nunc.

A. Urges me nimis, non-  
dum complevi octavum an-  
num, ut mater ait.

B. Est semper tempus  
agendi bene; sed inte-  
rim ne succenseas mi-  
hi, quæso, jocabar enim,

B-6

Have you two or three  
Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Lest you should abuse it.

Remember, perhaps some-  
time you will ask me some-  
thing in vain.

But Christ bids us com-  
pensate Evil with Good.

I have not yet learnt that.

But it behoves you to learn  
it, if you desire to be the  
Disciple of Christ.

What do I desire more?

Learn then to imitate your  
Master.

I shall learn in process of  
Time.

It would be better to be-  
gin now.

You urge me too much,  
I have not yet completed the  
eighth Year, as my Mother  
says.

It is always time to do  
well; but in the mean  
time be not angry with  
me, I pray, for I jested,

that

*ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.*

A. Reddam tibi statim, cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Hebeo tibi maximas gratias.

*that I might invite you to talk a little while we are at Leisure, look here's a Pen for you, and that not at all the worst.*

I will give it you again presently, when I shall have written out something.

Do not give it me again.

What shall I do then?

Whatever you will, for it is given you as a Gift by me.

I give you very great Thanks.

## COLL. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two-pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. De-

A. Debuisti *adhibere* aliquem *peritum*, qui *diligere* optimum *tibi*.

B. Hic *erravi* fateor, *sed hoc* *consolator* me, quod *mercator* *habetur* bonus *vir*, utpote *evangelicæ* *professionis*.

A. Quasi *sint* nulli *fallaces* ejusmodi.

B. Puto *esse* plurimos. *Sed* *omittamus* hæc, *et* *experiamur* *potius* *scalpellum*.

A. *Experientia* *docebit* nos.

B. *Accipe* *et* *tenta*, *obsecro*; *nam* *non* *probavi* nisi *levissimè*, *idque* *inter* *emendum*.

A. Papæ! *quis* *docuit* te *eligere* *tam* *prudenter*?

B. *Rogas*? *non* *meministi* *præceptorem* *dicere* *nobis* *tam* *sæpe*, *esse* *Deum*, *solum* *qui* *docet* *bona*?

A. *Profectò* *docuit* te *optimè* *hic*.

B. *Ago* *illi* *gratias* *ex* *animo*; *et* *precor* *ut*  *doceat* *me*  *parere* *sux* *voluntati* *semper*.

You should have got some skilful Person, who might have chosen the best for you.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelic Profession.

As though there were no Knaves of that Sort.

I think there are many. But let us omit these Things, and try rather the Penknife.

Experience will teach us.

Take and try it, I pray; for I have not tried it unless very slightly, and that at buying.

Strange! who taught you to choose so prudently?

Do you ask? do not you remember that the Master tells us so often, that it is God alone who teacheth good Things?

Truly he taught you very well here.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor  
idem; nec solum nobis, sed  
omnibus piis.

A. Facis ut decet pium  
puerum.

B. Sed estne tempus ut  
conferamus nos in audito-  
rium?

A. Sic est, fume libros,  
et eamus unâ.

I too pray the same; not  
only for us, but for all the  
Godly.

You do as becomes a  
pious Boy.

But is it not Time that  
we betake ourselves into the  
Auditory?

So it is, take your Books,  
and let us go together.

## C O L L. XXIX.

A. Commodo mihi Vir-  
gilium in duos dies, si potest  
fieri. nullo incommodo tuo.

B. Profectò non possum.

A. Cur non?

B. Quia Gerardus, qui  
accepit commodatò nuper à  
me, opposuit pignori.

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum hominem!

B. Tantùmne ingratum?

A. Imo verò, et ingra-  
tum et malum. Sed potuitne  
oppignorare rem tuam te in-  
consulto?

Lend me Virgil for two  
Days, if it may be done, with  
no Inconveniency to you.

Truly I cannot.

Why not?

Because Gerard, who bor-  
rowed it lately of me, has  
put it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he  
pawn it?

For three Pence, as he says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrateful  
and wicked. But could he  
pawn your Thing without  
consulting you?

B. Potuit,



B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam à patre brevi.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probè, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see done.

Yet he ought not.

You have touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

Whence should he return it?

He says that he is about to receive Money from his Father shortly.

What if he should deceive you?

It may be done, but yet I will wait some Days what may be, and then I will take Advice.

Nothing is safer than good Advice.

You remember well, for so the Master hath dictated to us; but would you any thing else?

That it may be well to you.

And very well to you.

## C O L L. XXX.

A. Quis *novus* deauratus  
liber est iste, quem ostentas  
*tam* magnificè?

B. Terentius.

A. Ubi fuit impressus?

B. Lutetiæ.

A. Quis dedit eum tibi?

B. Emi meâ pecuniâ.

A. Unde nactus es pecu-  
niam?

B. Quæris istud stultè,  
*quasi* ego furatus sum.

A. Absit à me cogitare  
istud. Sed rogabam animi  
causâ.

B. Nec ego reprehendi  
dictum tuum serîo; sed so-  
lenus joculari eo modo cum fa-  
miliaribus.

A. Nihil prohibet joculari,  
*modò* Deus ne offencatur. Sed  
age revertamur ad propo-  
situm; de quo emisti istum  
Terentium?

B. De Clemente.

A. Illone circumforaneo  
bibliopolâ?

B. Maximè.

A. Quanti constitit?

B. Decem assibus.

What *new* gilt Book is  
that, which you shew so  
proudly?

Terence.

Where was it printed?

At Paris.

Who gave it you?

I bought it with my own  
Money.

Whence got you Money?

You ask that foolishly, as  
though I had stolen it.

Far be it from me to think  
that. But I asked for my  
Pleasure's sake.

Nor did I blame your Say-  
ing in earnest; but we use  
to jest after that Manner  
with our Acquaintance.

Nothing hinders to jest,  
provided God be not offend-  
ed. But come let us return to our  
Purpose; of whom did you  
buy that Terence?

Of Clement.

Of that peddling book-  
seller?

Yes.

How much cost it?

Ten Pence.

A. Nihilne

A. Nihilne ampliùs ?

Nothing more ?

B. Nihil omnino.

Nothing at all.

A. Professò pretium est vile satis, præsertim cùm sit auratus, et adèd eleganter compactus; erantne alii codices similes ?

Truly the price is cheap enough, especially since it is gilt, and so finely bound; were there other Books like it ?

B. Duo vel tres.

Two or three.

A. Deduc me, quæso, ad illum.

Lead me, I pray, to him.

B. Eamus.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber tuus ?

Is not this Book your's ?

B. Ostende mihi.

Shew it me.

A. Agnosco meum; ubi invenisti ?

I know it to be mine; where found you it ?

B. In Scholâ.

In the School.

A. Ago tibi gratias quòd collegeris eum.

I give you Thanks that you took it up.

P. Atquò nunc effes notandus, si vellem agere tecum jumno jure.

But now you would be to be set down, if I had a mind to deal with you in strict Law.

A. Quid ita ?

Why so ?

B. Nescis nostras scholasticas leges ?

Do not you know our School Laws ?

A. Ipsæ leges cupiunt regi jure.

The very Laws desire to be ruled by Right.

B. Quo jure nostræ leges reguntur ?

By what Right are our Laws governed ?

A. Æquitate et præceptoris arbitrio, qui condidit eas nobis privatim.

By Equity and the Master's Pleasure, who made them for us privately.

Præ-

*Præterea, non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.*

*B. Ego expertus sum sæpius sic; sed quoquomodo peccaveris, causa dicenda erit coram observatore.*

*A. Non timeo dicere causam ubi est nihil periculi.*

*B. Taceo.*

*A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.*

*B. Age celabo.*

*A. Facies bene.*

*B. Sed heus, memento referre par pari.*

*A. Meminero.*

*Besides, he does not use to be so severe in that which is done amiss through Negligence, or Forgetfulness.*

*I have found it often so; but however you offend, your Cause is to be pleaded before the Monitor.*

*I fear not to plead my Cause where there is nothing of Danger.*

*I am silent.*

*But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.*

*Well, I will conceal it.*

*You will do well.*

*But hark you, remember to return like for like.*

*I will remember.*

## C O L L. XXXII.

*A. Quando repetes scholam?*

*B. Nescio.*

*A. Cur non admones patrem de eâ re?*

*B. Quid putas me curare?*

*A. Parum admodum, ut credo.*

*B. Profectò dicis verum.*

*When will you go again to School?*

*I know not.*

*Why do you not put your Father in mind of that thing?*

*What do you think I care?*

*Very little, as I believe.*

*Indeed you say true.*

*A. Est*



A. Est signi satis te non amare literas.

B. Scio legere, scribere, loqui Latinè mediocriter, quid opus est mihi tantâ scientiâ? scio plura quàm tres papistici sacerdotes.

A. O miserum adolescentem! siccine contemnis rem inæstimabilem?

B. Unde videor miser tibi?

A. Amice! feci tibi nulum injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malum partem: sed misereor tui, quòd contemnis id quod parit felicitatem.

B. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

A. Imò ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent nisi iis qui abutuntur. Verum est nulla possessio pretiosior quàm virtus et cognitio honestarum rerum.

B. Vis concionari igitur, ut video.

It is sign enough that you do not love Learning.

I know to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you contemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay, these Things have been Destruction to many, altho' Riches are the Gift of God, and do no Hurt unless to those who abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

A. Utinam.

A. Utinam audivisses *divinas conciones diligenter.*

B. Hem *obtundis* me, *nunquid vis?*

A. Ut *Deus* det tibi *bonam mentem.*

B. Fortasse *est tibi* magis *opus eâ* quàm *mibi.*

A. Vale.

I wish you had heard *godly Sermons diligently.*

Oh you *deafen* me, *would you any Thing?*

That *God* would give you a good *Mind.*

Perhaps you have more need of *that* than *I.*

Farewel.

## C O L L. XXXIII.

A. Miror *quid* tibi *velis*, *tu es semper ferè otiosus*, aut *garris aut ineptis.*

B. Quid *vis* *faciam?*

A. Stude *diligenter.*

B. Cur *mones me* *istud?*

A. Pro *meo amore* in te, *tuâque utilitate.*

B. Mones *frustrâ.*

A. Quid *ita?*

B. Quia *animus non est in literis.*

A. Quid *velles* ergo?

B. Discere *al quam artem optam* ingenio meo.

A. Jamne cogitâsti *quænam ars* placeat tibi potissimum?

B. Jampridem.

I wonder *what* you mean, you are always almost *idle*, you either prate or play the Fool.

What *would you that I should do?*

Study *diligently.*

Why do you admonish me to *that?*

Out of *my love* to you, and for your own *Good.*

You admonish *in vain.*

Why so?

Because *my Mind* is not for *Learning.*

What *would you then?*

Learn *some Trade* suitable to my *Genius.*

Have considered already *what Trade* may please you best?

Long since.

A. Cur

A. Cur ergo non admones  
patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur  
mibi.

A. Roga præceptorem ut  
dicat illi.

B. Imò oro te, dic præ-  
ceptori meis verbis, nam  
verecundia prohibet me. Fa-  
cies quod rogo?

A. Faciam certè, idque  
libentissimè; nam tædet me  
valde videre te aded remif-  
sum.

B. O quàm gratum face-  
ris mihi!

A. Sed præceptor vocabit  
te.

B. Quid tum? occasio  
oblata reddet me audacem  
ad aperiendam meam men-  
tem liberè.

A. Judicas rectè.

B. Fac tu igitur, memi-  
neris tui promissi, deinde re-  
nuncia quid ille responde-  
rit.

A. Alioquin essem inuti-  
lis nuncius tibi.

Why then do not you ac-  
quaint your Father?

I never durst.

Why not?

I am afraid lest he should  
be angry with me.

Ask the Master that he  
may tell him.

Nay, I beseech you, tell  
the Master in my Words, for  
Bashfulness hinders me. Will  
you do what I ask?

I will do it certainly, and  
that very willingly; for it  
troubles me very much to see  
you so careless.

O how acceptable a  
Thing will you do me!

But the Master will call  
you.

What then? an Occasion  
offered will make me bold to  
open my Mind freely.

You judge rightly.

See you then, that you be  
mindful of your Promise,  
afterwards report what he  
shall have answered.

Otherwise I shall be an  
useless Messenger to you.

## C O L L. XXXIV.

A. Euge, audi vi sororem  
tuam *nupisse*.

B. Audisti *verum*.

A. Quis est maritus eius?

B. Quidam civis Lugdu-  
nenſis, progenitus honestis  
parentibus.

A. Estne dives?

B. Sic habetur, sed tamen  
meus pater facit hæc longè  
pluris: Primum, quòd sit  
bene moratus adolescens;  
deinde, quòd sit non solum  
doctissimus, sed etiam aman-  
tissimus bonorum literarum;  
denique, quòd sit verus cul-  
tor Dei, et summos observa-  
tor Christianæ religionis.

A. Narras mihi egregios  
titulos adolescentis. O feli-  
cem sororem!

B. Dixeris felicem sanè,  
haud abs re, siquidem sic  
agnoscat illud bonum per-  
petuò, ut meminerit semper  
profectum esse ex bonitate  
Dei, atque ob id agat ei im-  
mortales gratias.

O Brave, I have heard  
that your Sister is married.

You have heard true.

Who is her Husband?

A certain Citizen of Ly-  
ons, born of honourable  
Parents.

Is he rich?

So he is accounted, but  
yet my Father makes these  
Things of far more value:  
First, that he is a well mo-  
raled young Man; then that  
he is not only very learned,  
but also a very great Lover  
of Learning; lastly, that he  
is a true Worshipper of God,  
and a very great Observer  
of the Christian Religion.

You give me an excellent  
Character of the young Man.  
O happy Sister!

You may call her happy  
indeed, not without Reason,  
if she so acknowledge that  
Blessing continually, that she  
may always remember it to  
have proceeded from the  
Goodness of God, and for  
this should give to him im-  
mortal Thanks.

A. Credo



A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negotia revocant me aliè, ergo vale.

B. Vale tu quoquè, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

I believe she will do that.

So I hope indeed, for so she has been instructed by her Parents in the Christian Doctrine.

But now domestic Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

COLL. XXXV.

A. Quot annos natus es?

How many Years old are you?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

Thirteen, as I have heard from my Mother. How many Years old are you?

A. Non tot.

Not so many.

B. Quot igitur?

How many then?

A. Duodecim.

Twelve.

B. Sed quotum annum agit frater?

But what year is your Brother going on?

A. Octavum.

The Eighth.

B. Quid ais? loquitur Latinè.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus *semper domi* pædagogum et doctum et diligentem, qui docet nos *semper loqui* Latinè, effert nihil Anglicum nisi causâ declarandi aliquid; quin etiam non audemus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familiâ?

A. Loquimur rarò cum familiâ, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latinè.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accuratè.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the sake of explaining something; moreover, we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour, when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any Time Need requires that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè laus et honor  
ejus rei debetur cœlesti patri  
unico.

A. Sed quid agimus? jam  
audio catalogum recitari.

B. Festinemus igitur.

Certainly the Praise and  
Honour of that Thing is due  
to our heavenly Father only.

But what do we? now I  
hear the Bill calling over.

Let us hasten then.

C O L L. XXXVI.

A. Venitne pater ad mer-  
catum?

B. Convenit me hodie  
manè cùm surgerem è lecto.

A. Petisti nihil ab eo?

B. Imò, pecuniam.

A. Et dedit tibi?

B. In præsentia.

A. Quantum obsecro?

B. Viginti asses.

A. Papæ! viginti asses,  
quæ sit ut audeat committere  
tantum pecuniæ tibi?

B. Quia novit me esse fru-  
gi dispensatorem, siquidem  
semper reddo illi rationem us-  
que ad teruncium.

A. Sed impetravisti ægrè  
fertasse?

B. Imò facillimè, atque  
cum gratiâ.

Is your Father come to the  
Market?

He came to me to Day  
Morning when I was rising  
out of Bed.

Did you ask nothing of  
him?

Yes, Money.

And did he give to you?

Instantly.

How much I pray?

Twenty Pence.

O strange! twenty Pence,  
how comes it to pass that he  
dare trust so much Money to  
you?

Because he knows me to  
be a good Husband, since I  
always give him an Account  
even to a Farthing.

But you got it difficultly  
perhaps?

Nay very easily, and with  
a good Will.

A. O mitem parentem!

B. Certè *mitissimum*.

A. Sed ut redeamus ad rem, quid facies istâ pecuniâ?

B. Emam libros, et alia necessaria mihi.

A. Potestne dare mutuo mihi aliquid?

B. Possum modò eges.

A. Nisi egerem, non peterem.

B. Quantum vis accipere à me?

A. Quinque asses.

B. Accipe.

A. O verum amicum!

B. Non est verus amicus qui non juvat amicum in tempore, si habet unde juvat.

A. Certus amicus, ut est in proverbio, cernitur in incertâ re.

B. Quando reddes mutuum?

A. Ubi primùm pater venerit in hanc urbem.

B. Quando speres venturum?

A. In mercatu proximo, nempe, ad octavum diem Octobris.

O mild Father!

Certainly *very mild*.

But *that* we may return to the Matter, what will you do with that Money?

I will buy *Books* and other Things necessary for me.

Can you lend me some?

I can if you want.

Unless I wanted, I should not ask.

How much will you have of me?

Five Pence.

Take them.

O true Friend!

He is not a true Friend who does not help his Friend in Time, if he has whence he may help him.

A sure Friend, as it is in the Proverb, is seen in a doubtful Manner.

When will you return the Loan?

As soon as my Father shall come into this City.

When may you hope him to come?

On the next Market, to wit, on the Eighth Day of October.



## C O L L. XXXVII:

A. Nescis *vetitum esse loqui submissè inter nos?*

B. Quidni scirem, *cùm præceptor inculcet nobis causas ejus rei tam sæpe?*

A. Cur igitur faciebas *contra modò?*

B. Quia Isaac cæperat *alloqui me.*

A. Quid tum? debuisti *admonere illum, non imitari.*

B. Debui, *sed tunc non venit mihi in mentem.*

A. Sed interim es *notandus.*

B. Minimè *verò, nisi vis esse severior ipso præceptore.*

A. Dic mihi *causam.*

B. Quia *præceptor vetat quempiam notari, qui sponte agnovit delictum, modò ne sit tale factum quod interdictum sit verbo Dei.*

A. Nonne præceptum est *à Deo ut obediamus parentibus?*

B. Illud est *quintum præceptum decalogi.*

Do not you know *that it is forbidden to speak low among ourselves?*

Why should I not know, *when the Master inculcates upon us the Causes of this Thing so often?*

Why then did you do the *Contrary* just now?

Because Isaac began to *speak to me.*

What then? you ought to *admonish him, not to imitate him.*

I ought, *but then it did not come into my mind.*

But in the mean time you are to be *set down.*

No indeed, unless you will be *severer* than the Master himself.

Tell me the Reason.

Because the Master forbids *any one to be set down, who voluntarily shall acknowledge his Fault, provided it be not such a Fact as is forbidden by the Word of God.*

Is it not commanded by God that *we should obey our Parents?*

That is the Fifth *Commandment of the Decalogue.*

A. Atqui, *ut habemus in catechismo, istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subjecit nos.*

B. Equidem non nego esse vera quæ narras, sed malo consulere præceptorem, quàm disputare tecum, alioquin induceres me in majus malum, quod est vitium contentionis, multò magis vitium à præceptore.

A. Dicis æquum, memineris igitur admonere præceptorem.

B. Ne putes me obliturum, præsertim cum mea res agatur.

But, *as we have it in our Catechism, that Commandment extends farther; for under the Name of Parents, it comprehends Masters, Magistrates, and finally all to whom God hath subjected us.*

Truly, *I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with you; otherwise you would lead me into a greater Evil, which is the Vice of Contention, much more forbidden by the Master.*

You say just, remember then to put the Master in mind.

Do not think that I will forget, especially when my own affair is in agitation.

## C O L L. XXXVIII.

A. Heus puer!

B. Hem, præceptor, quid vis?

A. Pone libros, studuisti satis toto die; para te, ut eamus ambulatum.

Soho, Boy!

Anon, Master, what would you?

Lay by your Books, you have studied enough all Day; prepare yourself, that we may go a walking.

B. Nonne

B. Nonne præstaret à *cenâ*?

A. Exercitatio corporis est salubrior ante cibum. Narra dictum Socratis in eam sententiam.

B. Cùm Socrates ambulet contentiùs usque ad vesperem, interrogatus quare faceret id, respondit, se obsonare famem ambulando, quò cenaret meliùs.

A. Meministi probè, quis est auctor?

B. Cicero; sed quò prodibimus, præceptor?

A. Extra urbem.

B. Mutabône calceos?

A. Muta, ne conspergas istos novos pulvere; sume etiam umbrellam, ne ardor solis infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc janè prodeamus.

B. Vocabône unum comitem aut alterum ex vicinîâ?

A. Admones rectè, sic enim deambulatio erit jucundior, nam conferetis sermones inter vos per viam, et colludetis alicubi sub umbrâ.

Were it not better after Supper?

The Exercise of the Body is wholesomer before Meat. Repeat the Saying of Socrates to that purpose.

When Socrates walked hard until Evening, being asked why he did that, he answered, that he got himself a Stomach by walking, that he might sup the better.

You have remembered well, who is the Author?

Cicero; but whither shall we go, Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you sprinkle these new ones with Dust; take likewise your Shade, lest the Heat of the Sun tan your Face for you.

I am here ready now.

Now truly let us go out.

Shall I call one Companion or other out of the Neighbourhood?

You admonish well, for so the Walk will be pleasanter, for you will hold Discourse between yourselves by the way, and will play somewhere in the Shade.

B. Sic etiam appetentia  
cibi excitabitur.

A. Ego præcedam lento  
gradu; ubi nactus eris co-  
mites, vos sequimini me per  
ripariam portam.

B. Expectabis nos illuc  
igitur?

A. Certò.

B. Quid si invenero nul-  
los comites?

A. Nihilominus sequere  
me, audistine?

B. Audivi, præceptor.

So also a Stomach to our  
Meat will be gotten.

I will go before with a  
slow Pace; when you shall  
have found Companions, do  
you follow me through the  
Water-Gate.

Will you stay for us  
there then?

Certainly.

What if I shall find no  
Companions?

Nevertheless follow me,  
did you hear?

I did hear, Master.

## C O L L. XXXIX.

A. Cur abfuiſti hodie  
mañe.

B. Eram occupatus.

A. In quo negotio?

B. In ſcribendis literis  
ad matrem.

A. Quid opus erat ſcri-  
bere illi?

B. Quia ſcripſerat ad me.

A. Reſcripſiſti ergo?

B. Loqueris propriè.

A. Unde miſit tibi lite-  
ras?

B. Rure, nempe, ex villâ  
noſtrâ.

A. Quando proſecta eſt  
rus?

Why were you abſent to-  
day Morning?

I was buſy.

In what Buſineſs?

In writing Letters to my  
Mother.

What Need was there to  
write to her?

Beauſe ſhe had written  
to me.

You wrote back then?

You ſpeak properly.

Whence did ſhe ſend you  
the Letter?

From the Country, to  
wit, from our Country-  
houſe.

When did ſhe go into  
the Country?

B. Su-



B. Superiore hebdomade.

A. Quid agit ruri?

B. Curat nostra rustica negotia.

A. Quid potissimum?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

A. Agit prudenter.

B. Quomodo probabis istud?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

B. Quis docuit te istud?

A. Quidam pædagogus dictavit à Cicerone.

B. Quâ occasione?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

B. Profectò admonerat rectè.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

B. Imo, habemus et villicum, et famulos, et ancillas.

A. Quid opus est igitur operâ tuæ matris?

Last Week.

What doth she do in the Country?

She takes care of our Country Business.

What chiefly?

She prepares those Things which are needful to the next Vintage.

She does prudently.

How will you prove that?

For in all Things a diligent Preparation is to be used.

Who taught you that?

A certain Master dictated it out of Cicero.

Upon what Occasion?

When he admonished me, that I should prepare myself diligently to pay my Task the next Day.

Truly he admonished well.

But let us return to the Purpose; have you not a Bailiff to take care of your Country Business?

Yes, we have both a Bailiff, and Men Servants, and Maidens.

What Need is there then of the Assistance of your Mother?

B. Quòd *novit* meliùs  
*providere* omnibus rebus  
*quàm* isti *imperiti* *ruricolæ*.

A. Nihilne *ampliùs* ?

B. Sine *me* finire *propo-*  
*situm*.

A. Putabam *te* absol-  
*vissè*.

B. Etiam, *ut* *audivi* *ex*  
*patre*, *præcipua* *cura* *domi-*  
*ni* *requiritur* in *admini-*  
*strandâ* *re* *familiari*.

A. Ergo *tuus* *pater* *debe-*  
*ret esse* *potius* *ad villam*.

B. Non *poteſt*.

A. Quid *prohibet* ?

B. Quia *est* *totus* *occupa-*  
*tus* in *ſuâ* *arte*.

A. Capit *majorem* *fruc-*  
*tum* *ex eâ* *re*, *ut* *opinor*.

B. Quis *dubitât* ?

A. Inde *fit* *ut* *relinquat*  
*curam* *domesticæ* *rei* *uxori*.

B. Est *omnino* *sic*.

A. Sed *quando* *mater* *re-*  
*vertetur* ?

B. Vix *ante* *vindemiam*  
*perfectam*.

A. Nonne *tu* *ibis* *vinde-*  
*miatum* ?

Because *ſhe* *knows* *better*  
*to* *provide* *for* *all* *Things*  
*than* *those* *unſkilful* *Coun-*  
*trymen*.

Nothing *more* ?

Suffer *me* *to* *finish* *my*  
*Purpose*.

I thought *you* *had* *done*.

Moreover, *as* *I* *have*  
*heard* *of* *my* *Father*, *the*  
*chief* *Care* *of* *a* *Maſter* *is*  
*required* *in* *managing* *his*  
*Eſtate*.

Then *your* *Father* *ought*  
*to* *be* *rather* *at* *the* *Country-*  
*houſe*.

He cannot.

What *hinders* ?

Because *he* *is* *wholly* *em-*  
*ployed* *in* *his* *Trade*.

He gets *greater* *Profit*  
*from* *that* *thing*, *as* *I* *ſuppoſe*.

Who *doubts* ?

Thence *it* *is* *that* *he*  
*leaves* *the* *Care* *of* *his* *Do-*  
*meſtic* *Affairs* *to* *his* *Wife*.

It is *juſt* *ſo*.

But *when* *will* *your* *Mo-*  
*ther* *return* ?

Hardly *before* *the* *Vin-*  
*tage* *be* *finiſhed*.

Will *not* *you* *go* *to* *ga-*  
*ther* *Graſes* ?

B. Accerſar

B. Accersar brevì à matre, ut spero. Sed, quæso te, quid cogitamus? Jam omnes currunt in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for *shortly* by my Mother, *as* I hope. But, *I pray you*, what do we think of? Now *all* run into the School.

The Thing is well, let us run too, lest we should be the last.

## C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

B. Certè, fatemur ingenuè, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

A. Quid garriebatis? audiavi nescio quid de jentaculo.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto id fuisse, nec certè est valde magnum malum, nisi quodd sunt otiosa verba.

B. Sed loquebamur Latine.

A. Audiavi sed non erat tempus fabulandi; nam, ut scitis, hoc pusil-

Aha! See now you are caught, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School Fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this

lum temporis à merendâ debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque prepararet se ad reddenda et præceptoribus quæ præscripserint. Nonne dico verum?

B. Certè dicis verum, debuissimus legere simul de Testamento. quæ oportebit reddere mox; sed ignosce quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros, et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissâ.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lege, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-Fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys and the studious? nor does he love them only, but commends and rewards them.

We know these Things and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this condition, that you have a Care of falling into it again.

B. Cave-



B. Cavebimus, *Christo*  
favente.

We will take heed, *Christ*  
favouring.

## C O L L. XLI.

A. Quid mater dedit tibi  
in merendam?

What did your Mother  
give you for your After-  
noon's Repast?

B. Vide.

See.

A. Est caro, sed quæ-  
nam?

It is *Flesh*, but what?

B. Bubula.

Beef.

A. Utrùm est recens, an  
salita?

Whether is it fresh, or  
salt?

B. Est bubula salita.

It is *Beef* salted.

A. Utrùm est pinguis, an  
macra?

Whether is it fat, or  
lean?

B. Eho inepte, nonne  
vides esse macram?

Ho you *Simpleton*, do not  
you see it to be lean?

A. Annon malle esse vi-  
tulinam, aut vervecinam?

Had you not rather it to  
be *Veal*, or *Mutton*?

B. Utraque est bona, sed  
præ cæteris hædina placet  
mibi, præsertim assa.

Both is good, but above  
the rest *Kid* pleases me,  
especially roasted.

A. Hem delicatule, ha-  
besne tam doctum pala-  
tum?

Ho you dainty little Fel-  
low, have you so learned a  
*Palate*?

B. Dico ut sentio, non  
enim est mentiendum.

I speak as I think, for  
we must not lie.

A. Mendacia absint à  
nobis, nam sumus filii Dei,  
et fratres Christi, qui est  
veritas ipsa, ut ipse, lo-  
quens de se, testatur.

May Lies be far from us,  
for we are the *Sons of God*,  
and the Brethren of *Christ*,  
who is Truth itself, as he,  
speaking of himself, wit-  
nesseth.

C 6

B. Sed

B. Sed ad rem, amo  
suillam aspersam modico sale,  
et bene coctam.

A. O mirificam grati-  
am Dei! qui dat nobis tot  
genera opsoniorum et tam  
bona.

B. Quot pauperes putas  
esse in hac urbe, qui vic-  
titant bordeaceo pane solo,  
neque tamen ad saturita-  
tem?

A. Non dubito esse mul-  
tos, præsertim tantâ cari-  
tate annonæ.

B. Itaque quantas gra-  
tias debemus agere Deo, in  
tantâ copiâ bonarum re-  
rum?

A. Magnificè prædica-  
mus ejus beneficia igitur,  
atque interim precemur ut  
misereatur inopiæ suorum  
pauperum.

B. Utinam ipse afficiat  
corda nostra suo spiritu pe-  
nitentis ad eam rem.

A. Ita precor.

But to the Matter, I love  
Pork sprinkled with a little  
Salt, and well boiled.

O the wonderful Favour  
of God! who gives us so  
many Kinds of Victuals,  
and so good.

How many Poor do you  
think there are in this City,  
who live on Barley Bread  
only, neither yet to Ful-  
ness?

I do not doubt there are  
many, especially in so great  
a Dearth of Victuals.

Therefore how great  
Thanks ought we to give  
to God, in so great Plenty of  
good Things?

Let us highly extol his  
Benefits then, and in the  
mean time let us pray that  
he would pity the Wants of  
his Poor.

I wish he would move  
our Hearts by his Spirit  
thoroughly to that Thing.

So I pray.

## C O L L. XLII.

A. Quid rides?

B. Nescio.

A. Nescis! est magnum  
signum stultitiæ.

What do you laugh at?

I know not.

You know not! it is a  
great Sign of Folly.

B. Vocas

B. Vocas me stultum igitur?

A. Minime verò, sed dico tibi esse argumentum stultitiæ, cum quis ridet, et nescit causam ridendi.

B. Quid est stultitiæ?

A. Si evolvas Catonem diligenter, invenies istud quod quæris.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

A. Quod negotium habes?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, quæris fabulari, ineptule?

B. Dic mihi, quæso, de stultitiâ in Catone.

A. Est summa prudentia simulare stultitiam loco; annon didicisti hoc?

B. Imò, sed non recordabar.

A. Quum fueris domi, inspicere librum tuum.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

Do you call me Fool then?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly?

If you would turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I want to do another Thing.

What Business have you?

I have something out of the Rudiments to be learned.

In the mean time, do you seek to talk, you Simpleton?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in a proper Place; have not you learnt this?

Yes, but I did not remember it.

When you shall be at home, look upon your Book.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so will be overcome.

A. Tace

A. Tace *puer*, tace, et  
studeto ne *vapules*.

B. Non multum curo, ego  
teneo *praedlectionem* feré.

A. Nisi *taceas*, dicam  
*observatori*, qui *notabit* te  
statim.

B. Mane, *mane*, dicam  
*nihil* ampliùs.

A. Sed *memento* id quod  
dixi *tibi*.

B. Quidnam *est*?

A. Ne *rideas* unquam  
sine *causâ*.

B. Sed *non est* malum  
*ridere*.

A. Non dico *istud*.

B. Quid *igitur*?

A. Est *stultum* ridere *sine*  
*causâ*.

B. Nunc *intelligo*.

A. Recordere *sape*.

Hold your Tongue *Boy*,  
hold your Tongue, and  
study lest you be whipped.

I do not much care, I  
have my Lesson almost.

Unless you hold your  
Tongue, I will tell the Mo-  
nitor, who will set you down  
presently.

Stay, stay, I will say no-  
thing more.

But remember that which  
I said to you.

What is it?

That you would not  
laugh at any time without  
cause.

But it is not wicked to  
laugh.

I do not say that.

What then?

It is foolish to laugh  
without cause.

Now I understand.

Remember often.

## C O L L. XLIII.

A. Scribis *seriò*, an *in-*  
*eptis*?

B. Equidem scribo *seriò*,  
nam cur *abuterer* meo tem-  
pore? sed cur *rogas* istud?

A. Quia *vidi* aliquando  
*sùm* scriberes *melius*.

Do you write in earnest,  
or play the Fool?

Truly I write in earn-  
est, for why should I abuse  
my time? but why do you  
ask that?

Because I have seen some-  
times when you could write  
better.

B. Scribo



B. Scribo interdum melius.

A. Quî fit igitur, ut scribis nunc tam malè?

B. Adjumenta scribendi benè defunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit miserè, atramentum, est aquosum et subalbidum, penna mollis, et malè parata.

A. Cur non providisti omnia ista maturè?

B. Pecunia defuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, Omnia defunt illi cui pecunia deest.

B. Sic agitur ræcum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is waterish and whitish, my Pen soft, and badly made.

Why have you not provided all these Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean time.

B. Siquidem *potes id, af-  
feceris me magno beneficio.*

A. Accipe *hos asses sex  
ad emendam chartam, et  
alia necessaria.*

B. Quàm verè illud dic-  
tum est, *Amicus certus cer-  
nitur in incertiâ re? sed quid  
impellit te ut facias tam  
benignè mihi uliro?*

A. Illa *charitas Dei,  
quæ, ut Paulus ait, effusa  
est in nostris cordibus.*

B. Vis *divini Spiritûs  
est mira, qui est autor ejus  
charitatis; sed interim co-  
gitandum est mihi, quomodo  
referam tibi gratiam.*

A. Est *parva res, omitte  
istam cogitationem, tantùm  
redde mutuum, quum erit  
commodum tibi.*

B. Reddam, *ut spero,  
propediem.*

A. Eamus *ad precatio-  
nem, ne notemur.*

B. Adde *unum si placet.*

A. Quid *est?*

B. Ne *mittamur incœ-  
nati cubitum hodie.*

A. Ha, ha, he.

If indeed *you can do this,  
you will oblige me with a  
great Kindness.*

Take *these six Pence* to  
buy *Paper, and other Things*  
necessary.

How *truly* was that said,  
*A sure Friend is seen in a  
doubtful Matter?* but *what*  
moveth thee that thou  
shouldest do so kindly to me  
of thy own accord?

That *Love* of God,  
which, as Paul says is shed  
abroad in our Hearts.

The Force of the divine  
Spirit is wonderful, which  
is the Author of that Cha-  
rity; but in the mean time  
I must think, how I may  
return you the Favour.

It is a *small Thing, lay  
aside that Thought, only  
return what is lent when  
it shall be convenient for  
you:*

I shall return it, as I  
hope, *forthwith.*

Let us go to Prayer, *lest  
we be set down.*

Add *one Thing* if you  
please.

What *is it?*

Lest we should be sent sup-  
perless to-bed to day.

Ha, ha, he.

## C O L L. XLIV.

A. Quotâ horâ surrexisti hodie?

B. Paulo ante quintam.

A. Quis expergefecit te?

B. Nemo.

A. An cæteri surrexerunt?

B. Nondum.

A. Non ivisti excitatum illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non putabam illud pertinere ad me.

A. Annon illi excitant te interdum?

B. Imò sæpiissime.

A. Debuiisti igitur facere simile.

B. Debui fateor.

A. Memento igitur ut facias posthac.

B. Meminero Deo juvante.

A. Sed quid fecisti ex quo surrexisti è lecto?

B. Primùm precatus sum cœlestem patrem, flexis genibus, in nomine filii ejus nostri Domini Jesu Christi.

At what a Clock *did you* rise to day?

A little before Five.

Who awaked you?

No body.

Have the rest risen?

Not yet.

Did not you go to call them?

I did not go.

What for?

I know not, unless because I did not think that to belong to me.

Do they not call you sometimes?

Yes very often.

You ought then to have done the like.

I ought I confess.

Remember then that you do it hereafter.

I will remember God helping,

But what have you done since you rose out of Bed?

First I prayed to my Heavenly Father, upon my bended Knee, in the Name of his Son our Lord Jesus Christ.

A. Bene

A. Bene factum, quid postea?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianum; postremò, contuli me ad quotidiana studia.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero.

A. Loqueris rectè, non frustrabit tuam spem.

B. Superiore anno didici in Catone, Retine spem, spes una nec relinquit hominem morte.

A. Fecisti bene quòd retinueris, nam est egregia sententia, et digna Christiano.

B. Adqui autor ejus libri non fuit Christianus.

A. Non fuit, est certares.

B. Unde igitur sumpsit tot egregios sententias?

Well done, what afterwards?

Then I dressed me, and took care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

If you go on so to do, do not doubt but God will help your Studies.

He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

You say rightly, he will not frustrate your Hope.

The last Year I learned in Cato, Retain Hope, Hope alone does not leave a Man in Death.

You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

But the Author of that Book was not a Christian.

He was not, it is a certain thing.

Whence then did he take so many excellent Sentences?



A. Maximè ex ethnicis philosophis; nam et ipsi illuminari divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè potes videre aliquando, si prosequaris studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quòd monueris me tam fraternè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that this may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray for you the same that you wish me, and I give you Thanks, that you have admonished me so fraternally.

## C O L L. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoquè.

Be you safe too.

A. Quota hora est?

What o'Clock is it?

B. Audies quintam mox.

You will hear Five by and by.

A. Bene

A. Bene habet, *aderimus* maturè *faits*.

B. Gaudeo *me* occurrisse *tibi*, ut *colloquamur* euntes, *Latinè* tantisper.

A. Sanè *ea* est *utilis* et *jucunda* exercitatio.

B. Quoties *incido* in aliquem *ex istis* dissolutis *nebulonibus*, mallem *offendisse* *rhedarium*, *nam* non licet *mihi per eos* cogitare *aliquid* in viâ.

A. Nîl mirum, *nam* ferè *sunt* ejusmodi, ut neque velint *loqui* quidpiam *boni*, neque *sustineant* audire.

B. Quid *agas* cum *illis*, qui *curant* nihil, *nisi* ut *expleant* suas libidines?

A. Crepant *nihil* aliud *nisi* suas cupedias et computationes *in privatis* cauponulis.

B. Irrident *nos* etiam *plenis* buccis, quòd *loquimur* *Latinè* per vicos; *sed* illud est *pestimum* omnium, quòd *nunquam* patiuntur se *admoneri*.

It is well, *we shall be* present time enough.

I am glad *I* met you, that *we* may talk together as we go, *in Latin*, a little.

Truly *that* is an *useful* and *pleasant* Exercise.

As often as *I* light upon any of *these* loose Knaves, I had rather *have found* a Carter, for it is not permitted *me* for *them* to think of *any thing* in the way.

No wonder, for commonly *they* are of that Sort, *that* they neither will *speak* any good thing, nor *endure* to hear it.

What *can* you do with *them*, who regard nothing, but that *they* may *satisfy* their own Lusts?

They chatter of *nothing* else but their own Dainties, and Clubs in *private* Ale-houses.

They laugh at *us* too with full Cheeks, *because* we talk *Latin* in the Streets; but that is the worst of all, that *they* never suffer themselves to be *admonished*.

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occæperis commovere quid amicè, audies statim, Tace, concionator, obtundis me; quòd si dixeris, deferam te ad præceptorem, aut ad observatorem; O! egone curo, inquit? tu non audes, nam si accusares me, non ferres impunè.

A. Imò verberabunt te continuò, si locus sit remotus ab arbitris.

B. Profectò cùm quidam eorum offendisset me nuper in quodam recessu, impegit mihi duos ingentes colaphos in utramque malam, et aufugit continuò.

A. Quid tu faciebas interea quæso?

B. Quid quæris? istud fuit adeò subitum, ut vix potuerim aspicere hominem.

A. Sed quì pervenimus ad Scholam tam citò et sensim?

Because, to wit, as the Prophet says, the Fear of God is not before their Eyes.

If you shall have begun to advise them any Thing friendly, you will hear presently, Hold your Tongue, Preacher, you stun me: but if you say, I will carry thee to the Master, or to the Monitor; Oh! do I care, say they? You dare not, for if you should accuse me, you should not bear it unpunished.

Yea, they will beat you immediately, if the Place be remote from Witnesses.

Truly when one of them had found me lately in a certain retired Place, he gave me two great Slaps on each Cheek, and ran away immediately.

What did you in the mean time, I pray.

What do you ask? that was so sudden, that I could scarce see the Man.

But how are we come to the School so soon and leisurely?

B. Sic solet evenire serè  
confabulantibus.

So it uss to happen com-  
monly to those who talk to-  
gether.

A. Age, ingrediàmur sine  
murmure et strepitu, ne of-  
fendamus studentes.

Come, let us enter with-  
out Noise and Stir, lest we  
should disturb those that are  
studying.

## C O L L. XLVI.

A. Quid ais de scalpello,  
quod emi tibi nudius tertius,  
estne bonum?

What say you about the  
Penknife, which I bought for  
you the other Day, is it a  
good one?

B. Imò verò est optimum,  
sed me miserum! perdidì.

Ay indeed, it is a very good  
one, but wretched me! I lost  
it.

A. Eho! quid ais, quo-  
modo id accidit?

How! what say you,  
how did that happen?

B. Cùm redirem foras ex-  
cidit mihi in vico.

As I was coming from  
abroad, it dropt from me in  
the Street.

A. Unde excidit?

Whence dropt it?

B. E thecà meá, quam re-  
liqui imprudenter apertam.

Out of my Sheath, which  
I left imprudently open.

A. Quomodo recuperásti?

How did you recover it?

B. Affixi chartulam sta-  
tim januæ, post prandium  
quidam puer sextæ classis re-  
tulit mihi.

I put a Note forthwith  
upon the Gate, after Dinner  
a certain Boy of the sixth  
Form brought it me.

A. Utinam omnes essent  
tam fideles, qui reperiunt  
amissas res.

I wish all were so faith-  
ful, who find lost Things.

B. Profectò



B. Profectò sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissimè.

A. Verùm, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentius aliàs, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But that we may return to the Discourse begun, what did you give the Boy, who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal mind, and would have bought myself another.

A. Tulisses

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestiâ.

A. Non æquo animo igitur; sed nolo urgere te arctius.

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio mei scalpellii profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primum quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it with so equal a Mind?

Verily not without some Trouble.

Not with an equal Mind then; but I will not urge you too closely.

We are not Divines.

What then?

Little Grammarians.

And unskilful ones indeed.

We ought to pray to God so much the more diligently that he would free us by the Gospel from the Darknèss of Ignorance.

We shall do that indeed, if we obey the holy admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See how much the Loss of my Penknife hath profited us.

I congratulate you doubly for this Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

## C O L L. XLVII.

A. Non videris mihi nimis occupatus.

B. Mediocriter.

A. Quid si facias mihi duas, aut tres pennas?

B. Sit satis tibi, si faciam unam: ostende mihi calamos. Profectò sunt optimi, et ad scribendum aptissimi.

A. Unde nosti istud?

B. Quia sunt amplo caule firmo, et nitido; nam molles, et qui habent caulem breviorum, sunt parum utiles ad scribendum.

A. Gaudeo me emisse utiliter.

B. Non abs, re sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri oppidi vendunt multò pluris.

A. Et tamen audent dicere interdum constare sibi pluris quàm veniunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two, or three Pens?

Let it be enough for you, if I make one: Show me the Quills. Truly they are very good ones, and very fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I brought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes, that they cost them dearer than they sell them for.

D

B. Ea

B. *Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed ago, ne remorer te diutius, agamus id quod instat.*

B. *Expediêro citò, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore ?*

B. *Post missionem scholæ, hoc est, horâ nonâ matutinâ, vel quartâ pomeridianâ. Nunc habes duas pen- nas rectè accomodatas in tuum usum, nî fallor ; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multæ adferuntur mihi domo.*

A. *Ago tibi gratias, vale.*

*This is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.*

*But come, that I may not delay you any longer, let us do that which is in hand.*

*I shall dispatch soon, look at me diligently, that you may learn.*

*I look with intent Eyes, but there would be need for me of longer Time.*

*That then shall be done in the Chamber, if you will visit me.*

*At what time ?*

*After the Dismissing of School, that is, at Nine o' Clock in the Morning, or at Four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken ; you shall keep this third for yourself against another Time.*

*'Take it for yourself, if you please.*

*But keep it for yourself, many are brought me from Home.*

*I give you Thanks, farewell.*

B. *Sed*



B. Sed heus, ne parcas  
for meo labori.

A. Tu quoquē utere me  
et meis rebus vicissim, si  
quod opus fuerit.

B. Vale, et dic salutem  
patri et universæ familiæ,  
in meo nomine.

But *ho*, do not spare my  
Labour.

Do you likewise use me  
and my Things in your Turn,  
if you shall have Occasion.

Farewell, and wish Health  
to your Father and all the  
Family, in my name.

## C O L L. XLVIII.

A. Quid es tristis?

B. Ægroto.

A. Quid morbi est?

B. Nescio.

A. Sed tamen estne gra-  
vis?

B. Non admodum, gratia  
Deo.

A. Quidnam dolet tibi?

B. Caput.

A. Quid, totumne caput?

B. Non certè.

A. Quæ pars igitur?

B. Sinciput, quid fa-  
ciam?

A. Quiesce, et mox eris  
sanus; nam sic audiui ex  
matre, esse nullum remedium  
præsentius doloribus capitis  
quàm quietem.

A. Atqui sunt varii morbi  
capitis.

Why are you sad?

I am sick.

What Distemper is it?

I know not.

But yet is it grievous?

Not yet much, Thanks  
to God.

What pains you?

My Head.

What, all your Head?

No certainly.

What Part then?

The Fore-part, what  
shall I do?

Rest you, and by and by  
you will be well; for so I  
have heard of my Mother,  
that there is no Remedy  
more effectual for the Pains  
of the Head than Rest.

But there are various  
Distempers of the Head.

A. Et *varia* remedia  
*fortasse*; sed *quid* est fa-  
cilis quàm tentare id quod  
dixi tibi?

B. Non nocebit *quidem*  
experiri, ut spero.

A. Sed *ubi* quiescam?

B. Domi vestræ in lecto.

A. Mater non finet.

B. Imò, si dixeris te  
agrotare.

A. Atqui putabit me si-  
mulare.

B. Potest feri, sed *quid*  
dubitas facere periculum?

A. Das mihi bonum  
consilium.

B. Utere, si vis.

A. Faciam profectò; sed  
unum restat.

B. Quid est?

A. Venia impetrande est  
à præceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imò facillimè.

A. Quî scis istud?

B. Quia credit facilè,  
nisi iis qui fefellerunt eum  
aliquoties.

A. Nunquam fefelli eum  
sciens.

And *various* Remedies,  
*perhaps*; but *what* is easier  
than to try that *which* I  
said to you?

It will not hurt *indeed*  
to try, *as* I hope.

But *where* shall I rest?

At your House *in the* Bed.

My Mother will not suf-  
fer it.

Yes, if you say you are  
not well.

But *she* will think I dis-  
semble.

It may be, but *why* do  
you doubt to make a Trial?

You give me good Coun-  
sel.

Use it, if you will.

I will do it *indeed*; but  
*one Thing* remains.

What is it?

Leave is to be asked of  
the Master.

Go to him and ask.

What if he will not  
give it?

Yes *very easily*.

How know you that?

Because *he believes* easily,  
*unless* those *who* have some-  
times deceived him.

I have never deceived  
him knowingly.

B. Ito igitur confiden-  
ter.

Go then confidently.

A. Nunc eo.

Now I go.

B. Sed *hens*, meditare  
quid sis dicturus, ne fortè  
*bæreas* loquendo.

But *ho*, consider what  
you are to say, lest per-  
chance you should stammer  
in speaking.

A. Mones bene, non ac-  
cedam imparatus.

You admonish well, I  
will not approach unpre-  
pared.

## C O L L. XLIX.

A. Ades mihi optatus,  
*quærebam* aliquem, qui vel-  
let certare mecum, sed om-  
nes currunt ad lulum; sed  
quid ais?

You come to me wished  
for, I was seeking somebody  
who would contest with me,  
but all run to play; but  
what say you?

B. Quid ego malim quàm  
contendere pacificè tecum de  
nostris studiis? sed quid ar-  
gumentum petis certandi?  
visne repetere Tullii episto-  
las?

What had I rather do  
than contend peaceably with  
you about our studies? but  
what Subject do you desire  
to contest about? will you  
repeat Tully's Epistles?

A. Malo repetere aliquot  
carmina ex Catone.

I had rather repeat some  
Verses out of Cato.

B. Quamobrem?

What for?

A. Quia aliquot prælec-  
tiones restant ediscendæ mi-  
hi de Catone, nam scis me  
ægotâsse ferè duas hebdo-  
madas.

Because some Lessons re-  
main to be gotten by me out  
of Cato, for you know  
I was sick almost two  
Weeks.

B. Memini; vis igitur  
ut dicamus secundum librum  
moralium distichorum?

I remember; will you  
then that we say the second  
Book of moral Distichs?

A. Est nimis longus in hanc horam.

B. Quid ita?

A. Quia ludendum est nobis aliquandiu, ut exerceamus corpus ad conservandam valetudinem.

B. Repetamus igitur tertium librum, quia est brevissimus.

A. Sed volo judicem.

B. Solomon est præstò, qui sequitur me ob eam rem.

A. Vin' tu, Solomon, audire nos?

S. Quid estis dictura?

A. Tertium librum moralium distichorum.

S. Nonne dicetis alteri?

A. Scilicet, uterque suum distichum.

S. Sed pueri, ne erretis, nolo audire vos tanquam iudex.

A. Cur non?

S. Ne fortasse alteruter amicorum offendatur meâ sententiâ.

A. In quo eris adjutor nobis igitur?

S. Notabo diligenter lapsus utriusque in chartulâ, deinde referetis ac præceptorem.

It is too long for this hour.

Why so?

Because we must play sometimes, that we may exercise the body to preserve health.

Let us repeat then the third Book, because it is the shortest.

But I would have a Judge.

Solomon is here, who follows me for that matter.

Will you, Solomon, hear us?

What are you about to say?

The third Book of Moral Distichs.

Will not you say in Turns?

Yes, each his Distich.

But, Boys, that you may not mistake, I would not hear you as a Judge.

Why not?

Lest perhaps one of my Friends should be offended with my Sentence.

In what will you be a Helper to us then?

I will mark diligently the Slips of each in a little Paper, and then you shall carry it to the Master.

A. Quid



A. Quid fiet postea?

What shall be done afterwards?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sanè optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est?

What is it?

S. Vultis præter manifestos lapsus, hæsitaciones quoquè notari?

Will you besides your manifest Slips, that your Hesitations also be set down?

A. Sic præceptores leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne?

Shall I begin?

A. Æquum est, quia tu provocatus es à me.

It is fair because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negliger.

See you do not say negligently.

## C O L L. L.

A. Gratulor tibi reditum;  
quando rediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa  
duxit me secum, ita re-  
duxit.

A. Nonne venit in e-  
quo?

B. Imò, et tolutario.

A. Venisti et tu in e-  
quo?

B. Eram illi à pedibus,

A. Non fuit labor itine-  
ris molestus tibi?

B. Fuit nulla via diffi-  
lis mihi, reditio in urbem  
erat adeò jucunda; quid  
queris? noluissem venire  
equo.

A. Quantum distat vestra  
villa hinc?

B. Quatuor milliaribus,  
iisque non admodum longis.

A. Sed jam satis de reditu,  
nunc agamus aliud.

I congratulate you on  
your Return: when came  
you back out of the Country?

Yesterday after Noon.

Did your Mother re-  
turn?

As she carried me with  
her, so she brought me  
back.

Did not she come on a  
Horse?

Yes, and on a pacer.

Did you come too on a  
Horse?

I was her Footman.

Was not the Fatigue of  
the Journey troublesome to  
you?

There was no way diffi-  
cult to me, the Return into  
the City was so pleasant;  
why do you ask? I would  
not come on a Horse.

How far distant is your  
Country-house from hence?

Four miles, and those not  
very long.

But now enough of your  
Return, now let us do some-  
thing else.

Fuistine memor tui promissæ? Nam rediisti vacuus?

B. Attuli quantum uvarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur?

B. Imò nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quòd si essem robustus, asportassem onus asini; nam mater permittebat facile.

A. Utinam adfuissem.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissimâ corbe; tum illa dabit tibi affatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could.

How many then?

A. Basket.

Ho, a Basket! For yourself alone then?

Nay for us two.

What so little for two?

I could not bring more for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted you very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you plentifully.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole yet, as I hope.

A. O lepidum caput!  
cupiebam ire salutatam tuam  
matrem, charissimam mihi.

✓ B. Profectò faceris gratissimum illi.

A. Eamus igitur.

O pretty fellow! *I was*  
desirous to go to salute thy  
Mother, most dear to me.

Truly you will do a very  
acceptable Thing to her.

Let us go then.

## COLL. LI.

A. Quid cogitas solus  
hic?

B. Deploro meam miseriam.

A. Quænam miseria afficit te?

B. Heu, me miserum!  
ecce mutavimus classem, nec  
est mihi pecunia unde emam  
libros.

A. An non pater dat  
tibi?

B. Dat quidem, sed parcè  
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,  
quò minus suppeditet tibi pecuniam?

B. Paupertas; præterea,  
cùm peto, miratur opus esse  
nobis tot libris.

A. Nihil mirum, præsertim  
quum sit pauper; sed  
interim esto bono animo,  
nec afflictes te quæso.

What are you thinking of  
alone here?

I deplore my Misery.

What Misery affects you?

Alas, wretched me! lo  
we have changed our Form,  
and I have no Money whence  
I may buy Books.

Does not your Father  
give you?

He gives indeed, but too  
sparingly.

He is covetous then.

It does not follow.

What hinders then, that  
he does not allow you Money?

Poverty; besides, when I  
ask, he wonders that we  
have need of so many Books.

No wonder, especially  
when he is poor; but in the  
mean time be of good Courage,  
and do not afflict yourself I pray.

Dabo



A. Dabo operam ut pater  
juvet te, nam largitur pau-  
peribus libenter, præsertim  
iis quos novit esse studiosos  
bonarum literarum.

B. O me felicem ! si  
Deus adjuverit me tuâ  
operâ.

A. Juvabit, ut spero,  
sed tu precare interim dili-  
genter, ut reddat animum  
patris bene affectum erga  
te.

B. Mones rectè, nam ut  
audiavi sæpe è sacris concio-  
nibus ; est Deus solus qui  
gubernat ac dirigit corda  
hominum.

A. Ita est.

B. Vale, mi Bernarde,  
qui reddidisti mihi ani-  
mum.

A. Vale tu quoquè, An-  
toni ; sed dic mihi quan-  
tum opus est tibi.

B. Si haberem decem  
asses, esset abunde in præ-  
sentiâ.

A. Tace, cras, ut spero,  
senties divinum auxilium.

I will do my endeavour  
that my Father may help  
you, for he bestows to the  
Poor willingly, especially to  
those whom he knows to be  
studious of good Letters.

O happy me ! if God  
shall help me by your means.

He will help, as I hope,  
but do you pray in the mean  
time diligently, that he  
would render the mind of  
my Father well affected to-  
wards thee.

You admonish rightly, for  
as I have heard often out  
of holy Sermons ; it is God  
alone who governs and di-  
rects the hearts of men.

So it is.

Farewell, my Bernard,  
who has restored me Cou-  
rage.

Fare you well too, An-  
thony ; but tell me how  
much is needful to you.

If I had ten Pence, it  
would be enough at pre-  
sent.

Hold your Tongue, To-  
morrow, as I hope, you will  
receive the divine Help.

## C O L L. LII.

A. Quid agis ?  
 B. Scribo.  
 A. Quid scribis ?  
 B. Describo *dictata* præ-  
 ceptoris.

A. Quænam ?  
 B. Hesternæ.  
 A. Quid, non *aderas* ?

B. Imò *aderam*, sed non  
*poteram* assequi præceptorem  
*dictantem*.

A. Quæ res impediēbat  
*te* ?

B. Quòd non *sederem*  
*commodè satis*.

A. Veneras *serius* igitur

B. Istud *est*.

A. Cedo *commentarium*  
*tuum*, egomet scribam tibi.

B. Quid *lūtri* faciam ?

A. Ego *descripsero* citiùs  
*quàm tu*, post ludemus unà,  
 ut præceptor concessit: cedo  
 librum.

B. Facerem *id quidem*  
*libenter*, sed non audeo.

A. Quid times ?

B. Præceptoris *edictum*.

What are you doing ?

I am writing.

What are you writing ?

I am writing out *the*  
*Dictates* of the Master.

What ?

Yesterday's.

What, *were you not pre-*  
*sent* ?

Yes *I was present*, but *I*  
*could not overtake the Mas-*  
*ter dictating*.

What *Thing* hindered  
*you* ?

Because *I did not sit con-*  
*veniently enough*.

You came *too late* then.

That *is it*.

Give me *your Note Book*,  
*I will write* for you.

What *Gain* shall I make ?

*I shall write it out sooner*  
*than you*, afterwards we  
 will play together, as *the*  
*Master* has granted: give  
 me *your Book*.

*I would do that indeed*  
*willingly*, but *I dare not*.

What *do you fear* ?

*The Master's Order*.

A. Quod

A. Quod edictum narras mihi?

B. Nescis eum vetuisse ne quis scribat alteri sine ejus permisso?

A. Memini id probè, sed unde sciet hoc?

B. Rogas? quum exigit rationem scripturæ, causâ emendandi, tum ero captus, nam novit manum meam; præterea, neque fallendum est neque mentiendum.

A. Vetamur utrumque verbo Dei.

B. Quid ergo respondeam præceptori, quum ille negarit me scripsisse ista?

A. Res non evadet eò, ut spero.

B. Nolo subire tantum periculum tuâ spe.

A. Vah! es nimium timidus.

B. At tu es fortasse audacior.

A. Tu scribe igitur quantum voles, ego conferam me ad ludendum.

B. Abi, quæso, descrip-  
sistem jam unam paginam,  
nisi interpellâses me.

What Order do you tell me?

Do not you know that he has forbidden any one to write for another without his Permission?

I remember that well, but how will he know it?

Do you ask? when he requires an Account of our Writing, for the sake of correcting it, then I shall be caught, for he knows my Hand; besides, we must neither deceive, nor lie.

We are forbidden both by the Word of God.

What then can I answer to the Master, when he shall deny me to have written those Things?

The Master will not come to that, as I hope.

I will not undergo so great Danger on your Hope.

Fie! you are too timorous.

But you are perhaps too bold.

Write you then as much as you will, I will betake myself to play.

Go, I pray. I should have written already one Page, unless you had interrupted me.

A. At

A. At *interim*, profici-  
mus *aliquid*, dum *fabula-*  
*mur* Latiné.

But *in the mean time*, we  
profit *something*, whilst we  
talk Latin.

## C O L L. LIII.

A. Quotâ horâ *experge-*  
*factus es* hodie?

At what Hour *did you*  
*awake* to-day?

B. Ante *lucem*, quotâ  
horâ *nescio*.

Before *Day*, at what  
Hour *I know not*.

A. Quis *expergescit* te?

Who *waked* you?

B. Hebdomadarius *excitator* venit cum suâ *lateruâ*,  
pulsavit *ostium* cubiculi  
*duriter*, quidam *aperuit*,  
excitator *accendit* nostram  
*lucernam*, *inclamavit*, *clarâ*  
*voce*, *omnes* *experrecti* sunt.

The weekly *Wakener*  
came *with* his *Lantern*,  
he knocked at the *Door* of  
the *Chamber hard*, some-  
body *opened it*, the *Wakener*  
*lighted* our *Candle*, called  
out *with a loud Voice*, all  
are *waked*.

A. Narra *mibi* ordine  
*quid* *egeris* ex *illo tempore*  
usque ad *finem* *jentaculi*.

Tell *me* in order *what*  
*you may have done* *since*  
*that time* till the *End* of  
Breakfast.

Vos *pueri* attendite *dili-*  
*genter*, ut *discatis* *imitari*  
*bunc* *vestrum* *condiscipulum*.

You *Boys* attend *diligent-*  
*ly*, that *you may learn* to  
imitate *this* your *School-*  
*fellow*.

B. Experrectus sum, *sur-*  
*rex* è *lecto*, *indui* *tunicam*  
cum *thorace*, *sed* in *scabel-*  
*lo*, *accepi* *femoralia* et *ti-*  
*bialia*, *indui* *utraq*, *calce-*  
*avi* *calceos*, *astrinxi* *femo-*  
*ralia* *thoraci* *ligulis*, *ligavi*  
*tibialia* *periscelidus* *super*  
*crura*.

I *awoke*, I *arose* out of  
*Bed*, I *put on* my *Tunic*  
*with* my *Doublet*, I *sat*  
upon the *Bench*, I *took* my  
*Breeches* and *Stockings*, I  
*put on* both, I *put on* my  
*Shoes*, I *tied* my *Breeches*  
to my *Doublet* with *Points*,  
I *tied* my *Stockings* *with*  
my *Garters* upon my *Legs*.

Præ-



*Præcinxi me cingulo, pexui caput diligenter, aptavi pilcolum capiti, indui togam, deinde egressus cubiculo descendi infrâ, reddidi urinam in areâ ad parietem.*

*Accepi frigidam aquam é fitulâ, lavi manus et faciem, collui os et dentes, deterfi manus et faciem mantili, interea signum datur ad preces tintinnabulo.*

*Convenimus in privatam aulam, precamur unâ, accipimus jentaculum ordine à famulo, jentamus in triclinio, sedentes quieti sine murmure et strepitu. Admonui eos amicé quos audi-  
vi garrientes ineptè, aut loquentes otiosa verba, aut vidi lascivientes, detuli nomina eorum qui non paruerunt ad monitorem, ut notaret eos.*

A. Nemone præerat vobis dum jentareis?

B. Imò, hypodidascalus.

*I girt myself with my Girdle, I combed my Head diligently, I fitted my Cap to my Head, I put on my Gown, then going out of my Chamber I went below, I made Water in the Yard against the Wall.*

*I took cold Water out of the Bucket, I washed my Hands and Face, I rinsed my Mouth and Teeth, I wiped my Hands and Face with the Towel, in the mean time the Signal is given to Prayers by the little Bell.*

*We meet in the private Hall, we pray together, we take our Breakfast in Order from the Servant, we breakfast in the Dining-room, sitting quiet without Muttering and Noise. I admonished those friendly whom I heard prating foolishly, or speaking idle Words, or saw wantoning, I carried the Names of those who did not obey to the Monitor, that he might set them down.*

*Was no Body over you whilst you were at Breakfast?*

*Yes, the Usher.*

A. Quid

A. Quid agebat interea?

What did he in the mean Time?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those who prated foolishly.

A. Licet igitur emittere nullum verbum tunc?

Is it lawful then to utter no Word at that Time?

B. Imò, licet, verùm ii solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; ceterùm licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modè citra clamorem et contentionem.

Yes, it is lawful, but these are wont to be set down, who talk a long time and in many Words, foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

A. Hactenus satisfacisti mihi: narrabis cætera à prandio, nisi aliquod negotiùm intervenerit; eamus nunc in aulam ad prandium, ne simus in morâ magistro.

Hitherto you have satisfied me: You shall tell the rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

B. Audivi signum modò dari.

I heard the Signal just now given.

A. Datum opportunè.

It was given opportunely.

## C O L L. LIV.

A. Ubi *finivisti* narrationem ante prandium?

B. Quum *vellem* imponere finem jentaculo, tu interpellasti me.

A. Perge igitur narrare reliqua ordine.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur ex more, qui adjunct respondent ad nomina.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publice.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

Where did you finish your Narrative before Dinner?

When I would have put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst we make an End of Breakfasting, the latter publick Sign is given, every one takes his Book, we go into the common Hall, the Catalogues of each Class are recited according to Custom; those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publicly.

When he has prayed, says he, betake yourselves every one into his Auditory. All meet, I also come with my School-Fellows.

Sedeo in meo loco : præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremò præscribit palam, quid sit reddendum à prandio.

Octavâ horâ auditâ imperat precationem, quâ finitâ, monet ut faciamus officium sedulò, tandem dimittit nos.

I sit in my Place: The Master enters, he enquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce three together with a clear voice, as we use every Day, then he bids us render the Interpretation, some of the more Ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him to answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.



Eo spectante, eximus ordine, et sine strepitu, et discedimus læti; satisfacine tibi, præceptor?

A. Cumulatissimè.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

A. Erît nihil opus.

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

Most abundantly.

Doth it please you that I should do the same Thing concerning the rest of the Actions of this Day about Supper time?

There will be no need.

C O L L. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

B. Ego memini probè.

A. Tamen negligis ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modò audias attentè.

B. Dic, obsecro, audiam attentissimè.

A. Nunquam vis cavere ab illo impostore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nôtti esse pessimum.

B. Atqui non sequor sponte, accurrit ad me undique.

Do not you remember that the Master doth admonish us so often about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I seem to you to neglect them?

I will tell you, provided you hear attentively.

Tell me, I pray, I will hear very attentively.

Will you never beware of that Cheat?

Why should I beware?

Lest you should be corrupted by this Infection, for you know that he is very bad.

But I do not follow him of my own accord, he runs to me from all Parts.

A. Ni-

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et serio, et quasi irato animo, Quid vis, amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tuâ causâ.

A. Quid si velit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fidenter.

To wit, because he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as is it were with an angry Mind, What do you mean, Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I should be beaten with Rods openly for your Cause.

What if he should answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

## C O L L. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profectò.

A. Quo morbo laborabat?

B. Tertianâ febre.

What have you done for these fifteen Days?

I waited on my Mother who was sick.

So you so?

So it is truly.

With what Disease did she labour?

With a tertian Ague.

A. Con-

A. Convaluitne?  
B. Convalescit paulatim,  
gratia Deo.

Is she recovered?  
She recovers by little and  
little. Thanks to God.

A. Quis sanavit eam?

Who cured her?

B. Summus medicorum.

The greatest of Physicians.

A. Quis est ille?

Who is he?

B. Deus ipse.

God himself.

A. Dubito nihil de hoc,  
sed cujus operâ?

I doubt nothing of that,  
but by whose Means?

B. Domini Sarasini.

Mr. Sarasin's.

A. Is habetur peritissimus  
medicinæ.

He is reckoned very skilful  
of Physick.

B. Ejus egregiæ curationes  
quotidie probant id.

His remarkable Cures  
every Day prove that.

A. Quibus remediis usus  
est in curandâ tuâ matre?

What Remedies did he use  
in curing your Mother?

B. Medicamentis.

Medicine.

A. Intelligo illud satis,  
etiam si tu taceas; sed dic  
mibi planè quæ fuerint ista  
medicamenta?

I understand that sufficiently,  
although you should  
hold your Tongue; but tell  
me plainly what were those  
Medicines?

B. Sine me recordari  
paulisper

Let me recollect a little.

A. Dic mihi tandem quæ  
reminisceris?

Tell me at length what  
you remember?

B. Duo nomina tantum  
occurrunt mihi, clysteres et  
potiones.

Two names only occur to  
me, Clysters and Potions.

A. Quid conferunt ista?

What good do those?

B. Eho, inepte, rogas  
quasi ego sim peritus me-  
dicinæ, itaque si cupis  
scire amplius, quære ipse  
ab iis potiùs qui profiten-

Ho, you Fool, you ask as  
if I were skilled in Phy-  
sick, therefore if you desire  
to know more, ask yourself  
of those rather, who pro-

tur *ista*, hoc est, à medicis  
et pharmacopolis.

A. Ne succenseas *mibi*  
obsecro.

B. Cur tu es adeò curio-  
sus?

A. Ut ediscam aliquid  
*semper*.

B. At *vide* interim ne  
voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quandiu *ægrotauit*  
*mater*?

B. Ferè *duas* hebdoma-  
das.

A. Interea ubi erat pater?

B. Profectus erat *Lugdunum*  
ad mercatum.

A. Sed *quâ* *horâ* rediisti  
*in* *scholam*?

B. Hodie *manè*.

A. Deditne *excusatio-*  
*nem* *præceptor*i?

B. Dedi.

A. Quid *respondit* tibi?

B. Inquit *bene* factum  
*sed* ubi *fui*sti?

A. Heri *ivi* *rus* *cum* meo  
patruo.

fess *these* Things, that is, of  
the Doctors and Apothecaries.

Be not angry *with* me, I  
pray.

Why are you so curious?

That I may learn some-  
thing *always*.

But *see* in the mean time  
you be not called a Busy-  
body.

Yet *hear* a few Things.  
Speak.

How long has your Mo-  
ther been ill?

Almost *two* Weeks.

In the mean time *where*  
was your Father?

He was gone to Lyons to  
the Fair.

But at *what* Hour did  
you return *into* the School?

To day in the Morning.

Have you given your  
*Excuse* to the Master?

I have given it.

What did he answer  
you?

He says *well* done; but  
*where* was you?

Yesterday I went into the  
Country *with* my Uncle.



B. Age videamus quid  
simus reddituri secundâ  
horâ, nam ego quodammodo  
sum novus discipulus.

Come let us see what we  
are to say at the second  
Hour, for I in a manner am  
a new Scholar.

C O L L. LVII.

A. Quid cogitas? cave  
tibi obsecro.

What do you think of?  
look to yourself, I beseech  
you.

B. Quid caveam mihi?

Why should I look to  
myself?

A. Ne incidas in mor-  
bum.

Lest you should fall into  
a Distemper.

B. Ex quâ causâ?

From what Cause?

A. Ex intemperantiâ  
lusus.

From Excess of Play.

B. Unde apparet peri-  
culum?

Whence appears the  
Danger?

A. Quia totus aestuas,  
totus mades sudore.

Because you are all in a  
Heat, you are all wet with  
Sweat.

B. Admones me recte et  
in tempore; profecto non  
sentiebam.

You admonish me rightly  
and in time; truly I did  
not perceive it.

A. Desiste si audis me.

Give over if you will  
hearken to me.

B. Quis respuat tam fi-  
dele consilium?

Who would refuse so  
faithful Advice?

A. Deterge faciem suda-  
riolo, et indue te celeriter,  
ne contrahas subitum fri-  
gus.

Wipe your Face with  
your Handkerchief, and  
clothe you quickly, lest you  
should catch a sudden Cold.

B. Habeo tibi gratiam,  
nam sum obnoxius morbis.

I give you Thanks, for  
I am liable to diseases.

A. Quid

A. Quid est causa?

B. Infirmetas valetudinis  
meae; nam vides quam im-  
becillo corpore sum.

A. Debes tan.d magis  
cavere tibi.

B. Novi istud probè, et  
pater monet me sæpissime:  
sed quid agas? sumus proni  
naturâ in nostram perni-  
ciem.

A. Non est serviendum  
voluptati, sed consulendum  
est valetudini temperantiâ.

B. Memini carmen Ca-  
tonis in eam sententiam.

A. Ego memini quoquè;  
jam indutus es satis, non opus  
est ut moreris hic diutius.

B. Vale, amicissime mo-  
nitor.

A. Vin' tu ut deducam  
te domum?

B. Nihil opus est, ego  
bellè me habeo beneficio  
Dei.

What is the Reason?

The weakness of my  
Health; for you see of how  
weak a Body I am.

You ought so much the  
more to take care of your-  
self.

I know that well, and  
my Father admonishes me  
very often: But what can  
you do? we are prone by  
Nature to our own Destruction.

We must not serve Plea-  
sure, but we must consult  
our Health by Temperance.

I remember a Verse of  
Cato to that Purpose.

I remember it too; now  
you are dressed sufficiently,  
there is no Need that you  
should tarry here any longer.

Farewell, most Friendly  
Adviser.

Will you that I bring  
you Home?

There is no Need, I am  
very well by the Kindness  
of God.

## C O L L. LVIII.

A. Obsecro te da mihi  
operam paulisper.

B. Quid est illud?

A. Nescio quid incidit  
in meum oculum, quod me  
valde malè habet.

B. In utrum oculum in-  
cidit?

A. In dextrum.

B. Vis inspiciam?

A. Inspice, obsecro te.

B. Aperi quantum potes,  
et tene immotum.

A. Non possum continere  
a niſtu.

B. Mane, egomet tenebo,  
ſiniſtrâ manu.

A. Ecquid vides?

B. Video aliquid minu-  
tum.

A. Exime, quaeso, ſi  
potes.

B. Exemi.

A. O bene factum! quid  
eſt?

B. Cerne tu ipſe.

A. Eſt mica pulveris.

B. Et quidem adeò exigua  
ut vix poſſit cerni.

I pray thee give me thy  
Help a little.

What is that?

I know not *what* has  
fallen into my Eye, that  
troubles me very much.

Into which Eye has it  
fallen?

Into the Right.

Would you that I should  
look into it?

Look into it, I pray thee

Open it as much as you  
can, and hold it unmoved.

I cannot keep it from  
twinkling.

Stay, I will hold it with  
my left Hand.

Do you see any Thing?

I ſee ſome little Thing.

Take it out, I pray, if  
you can.

I have taken it out.

O well done! *what* is  
it?

See you yourself.

It is a Bit of Duſt.

And indeed ſo ſmall that  
it can hardly be diſcerned.

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum de exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, Qui tangit vos, tangit pupulam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricavisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmi dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience nothing to be more dear to us.

God approves this when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short, therefore nothing; but yet I give you Thanks.



## C O L L. LIX.

A. Quid agebas modò  
cum præceptore ?

B. Si cupis scire, percontare illum.

A. Cur celas me ?

B. Ne facias palam.

A. Non rogo te, crede mihi, ut proferam id, nam quid proficerem ?

B. Quamobrem igitur rogas tam cupidè ?

A. Ut gaudeam tacitus mecum, si audiêris quid boni.

B. Itane venis paratus, ut extorqueas à me, quod creditum est mihi uni, idque a præceptore ?

A. Quod dixeris mihi, dixeris furdo et muto.

B. Ego committam meum tergum in tuam fidem ?

A. Potes profectò, et quidem sine periculo.

B. Nunquam dices tam commodè ut persuadeas mihi istud.

What were you doing just now with the Master ?

If you desire to know, ask him.

Why do you conceal it from me ?

Lest you should make it public.

I do not ask you, believe me, that I may disclose it, for what should I profit ?

Why then do you ask so desirously ?

That I may rejoice silently with myself, if you shall have heard any Good.

Do you so come prepared to extort from me what was trusted to me alone, and that by the Master ?

What you shall say to me, you shall say to one deaf and dumb.

Shall I commit my Back to your Credit ?

You may truly, and indeed without Danger.

You will never speak so aptly as to persuade me that.

A. Dabo *fidem*, me *taciturnum*.

B. Etamsi *juraveris* sanctissime *ter* quaterve, non *prodam*, proinde *desiste* percontari.

A. Hem, *ubi est* nostra amicitia?

B. Nescis *illud dictum sapientis*, Quod *velis esse tacitum* dixeris *nemini*?

A. Audivi *aliquoties*, sed quod dictum sit amico videtur dictum *nemini*, nam amicus est quasi alter idem.

B. Dicet *eadem tibi* qui volet *scire ex te*, et item *alius*, atque *ita perveniet ad aures omnium*; itaque si vis me *esse amicum tibi* posthac, *missum me facito*.

A. Non sum *imperator* ut te *missum faciam*.

B. Pergin' *esse molestus*?

A. Malim *abire quam* *tribere tibi molestiam*.

I will give my Faith, I will hold my Tongue.

Although you should swear most solemnly three or four times, I will not disclose it, therefore desist asking.

How, where is our Friendship?

Do not you know that Saying of the wise Man, What you would have to be concealed tell nobody?

I have heard it several times, but what is said to a Friend, seems said to nobody, for a Friend is as it were another self.

He will say the same Things to you, who would know of you, and likewise another, and so it will come to the Ears of all; therefore if you will have me be a Friend to you hereafter, discharge me.

I am not a General that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you Trouble.



COLL. LX.

A. Ubi est natus maximus frater?

B. Ivit in militiam.

A. Quis ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jam pridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberiùs.

A. Quare pater permisit?

B. Profectus est patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequuntur illud genus vitæ: nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bidden farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a mind to live more freely.

Why did your Father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that kind of Life: that is, he will pillage, plunder, play at Dice, drink and whore.

Is that the Life of a Soldier?

Wholly.

A. Unde

A. Unde *scis* istud?

B. *Audivi nuper ex Patre cum cœnarem.*

A. Quorsum *narrabat* talia?

B. *Docebat nos nihil esse tutius quàm timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.*

A. *Præceptor ipse admonet nos sæpe de his rebus.*

B. *Debemus esse tantò magis solliciti ut amemus parentes et præceptores, quorum operâ Deus utitur ad nostram institutionem.*

A. *Utinam præstemus utrisque quod ipse præcipit nobis in sua lege.*

B. *Ita Deus faxit.*

Whence *know* you that?

I heard *lately* of my Father *when* we were at Supper.

Why *did* he talk such Things?

He taught *us* that nothing is more safe *than* to fear God, who *keeps* little ones, and brings *them* by little and little *into* the right Way.

The Master *himself* admonishes *us* often of these Things.

We ought to be so much the more solicitous that we love our Parents and Masters, whose Service God uses to our instruction.

I wish that we may perform to both what he commands us in his Laws.

So God grant.

## COLL. LXI.

A. Fuisse *hodie* in foro?

B. Fui.

A. Quando?

B. Post sacram concionem.

A. Quid *emisti* nobis?

Have you been *To-day* in the Market?

I have been.

When?

After the holy Sermon.

What *have* you bought for us?

B. Ferè



- B. Ferè nihil.  
 A. Sed quid?  
 B. Butyrum.  
 A. Quanti?  
 B. Quadrante.  
 A. Tantillum!  
 B. Non ausus sum emere amplius.  
 A. Quid timebas?  
 B. Ne non esset bonum.  
 A. Fecisti prudenter fati.  
 B. Cur dicis istud?  
 A. Quia malim te esse timidiorem in hac re quam audaciorem.  
 Sed nunquid emisisti præterea?  
 B. Nihil.  
 A. Eho, nibiline?  
 B. Nihil prorsus.  
 A. Vah, quam parcè operatus es nobis!  
 B. Quid aliud potuisssem emere?  
 A. Quasi nescias quibus cibis soleam oblectari.  
 B. Scio te amare molliusculum caseum, et pyra, et alios recentes fructus.  
 A. Dicis rectè, cur igitur non emisisti?
- Almost nothing.  
 But what?  
 Butter.  
 For how much?  
 A Farthing.  
 So little!  
 I durst not buy more.  
 What did you fear?  
 Lest it should not be good.  
 You have done prudently enough.  
 Why do you say that?  
 Because I had rather you to be too timorous in this Matter than too bold.  
 But have you bought any Thing beside?  
 Nothing.  
 Ho, nothing?  
 Nothing at all.  
 Fie, how sparingly you have made Provision for us!  
 What else could I buy?  
 As if you did not know with what Meats I use to be pleased.  
 I know that you love soft Cheese and Pears, and other fresh Fruits.  
 You say rightly, why then have you not bought?

B. Caseus erat carior  
pro nostrâ pecuniolâ.

A. Quid fructus?

B. Alii non erant maturi  
satis; dubitabam de aliis  
essentne boni.

A. Miser, non poteras  
gustare?

B. Atqui istæ mulieres  
permittunt gustare nihil, nisi  
affirmes te empturum.

A. Nihil mirum, nam  
multi gustarent animi causâ  
tantum, esto igitur sapien-  
tior aliâs.

B. Quomodo?

A. Si videris aliquem  
pulchrum fructum, eme ali-  
quantulum denariolo, ut fa-  
cias periculum.

B. Quid tum?

A. Si placuerit tibi, tum  
emito amplius; sin minùs,  
relinquite, et conferto te aliò.

B. Est bona cautio.

A. Memineris igitur, ut  
utaris postea.

B. Ego, ut spero, memi-  
nero diligenter; nunquid vis  
præterea?

The Cheese was too dear  
for our Money.

What the Fruits?

Some were not ripe  
enough; I doubted of others,  
whether they were good.

Wretch, could you not  
taste?

But those Women permit  
you to taste nothing, unless  
you affirm that you will buy.

No wonder, for many  
would taste for their Fancy's  
sake only, be thou therefore  
wiser another time.

How?

If you see any fine Fruit,  
buy some for a little Denier  
that you may make Trial.

What then?

If it please you, then buy  
more; but if not, leave it,  
and betake you some where  
else.

It is a good Caution.

You will remember then,  
that you may use it after-  
wards.

I, as I hope, shall remem-  
ber diligently; would you  
have any Thing more?

A. Ut cures ea quæ sunt  
tui officii, ac deinde incum-  
bas studiis.

That you would take care  
of those Things, which are  
your Duty, and then mind  
your Studies.

## C O L L. LXII.

A. Reverteris tantum  
hodiè à villâ?

Are you returned but to-  
day from the Village?

B. Tantum hodiè, idque  
paulò antè prandium.

But to-day, and that a  
little before Dinner.

A. Atqui dixeras te fu-  
turum illic modò biduum.

But you had said you  
should be there only two Days.

B. Ita sperabam fore, et  
sic pater promittebat.

So I hoped it would be,  
and so my Father promised.

A. Quid obstitit igitur  
quò minùs redièris citiùs?

What hindered then that  
you returned not sooner?

B. Mater detinuit me,  
tametsi obsecrabam eam cum  
lacrymis, ut me missum fa-  
ceret.

My Mother detained me,  
though I besought her with  
Tears, that she would let  
me go.

A. Sed cur remorata est  
te tam diù?

But why did she stay you  
so long?

B. Ut comitarer eam in  
reditu.

That I might accompany  
her in her Return.

A. Quid agebas interea?

What did you do in the  
mean Time?

B. Colligebam fructus  
cum nostris rusticis.

I gathered Fruits with  
our Country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-  
tus non sint noti tibi, pyra,  
mala, juglandes, castaneæ.

As if autumnal Fruits  
were not known to you, Pears,  
Apples, Walnuts, Chestnuts.

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex praelectionum perit.

B. Non omnino perit spero, curabo pro viribus, ut recuperem aliquam ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelligas sensum ejus satis.

B. Interpretatio praeceptoris juvabit me, ut assequar sensum magnam ex parte.

A. Nec tamen id erit satis.

B. Tu aderis mecum (si placet) per otium, ut conferamus unam.

A. Faciam libenter equidem, sed istud non sufficiet.

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean time, the Fruit of five or six Lessons perished.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by Heart the very Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, that I may understand the Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. Non



B. Non possum facere amplius.

I cannot do more.

A. Quânto præstitisset audire magistrum ipsum?

How much better had it been to hear the Master himself?

B. Sanè multò præstiterrat; sed quando non contigit meâ culpâ, non possum accusare meipsum in hâc parte.

Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

A. Dicis rectè; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hâc re, non feci, ideo, ut adducerem te in desperationem, sed totum illud profectum est ex meo singulari amore in te.

You say right; see then that you have a good Courage, for that I disputed with you in more Words about this Matter, I did it not, therefore, that I might lead you into Despair, but all that proceeded from my singular Love towards you.

B. Illud non est dubium mihi, quo fit ut habeam majorem gratiam tibi.

That is not doubtful to me, whence it is that I give the greater Thanks to you.

A. Sed ecce, tintinnabulum vocat nos ad cœnam.

But lo, the little Bell calls us to Supper.

## C O L L. LXIII.

A. Audivi tuum patrem venisse ad gymnasium hodie.

I have heard your Father came to School to-day.

B. Audivisti verum.

You heard the Truth.

A. Quâ gratiâ venit?

On what account came he?

B. Ut numeraret pecuniam præceptorī pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendârat te antea?

B. Imò, sæpiſſime.

A. Quid ſibi vult iſtâ tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid ſi commendet ut vapules ſæpius?

B. Ea eſt fortasſe cauſa ſed quid tum? non diligit me propterea minùs.

A. Unde colligis iſtud?

B. Quia correctio eſt tam neceſſaria puero quàm alimentum.

A. Dicis verum quidem, ſed pauci judicant ita; nam eſt nemo quin malit habere panem quàm virgam.

B. Iſtud eſt naturale omnibus: quis negat? ſed tamen pœna eſt ferenda patienter, præſertim juſta pœna.

That he might pay Money to the Maſter for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that ſo frequent Recommendation?

He loves me.

What then?

Therefore he deſires I ſhould be taught diligently.

What if he recommend you to be whipt oftener?

That is perhaps the Cauſe, but what then? he doth not love me therefore the leſs.

Whence do you gather that?

Becauſe Correction is as neceſſary to a boy, as Meat.

You ſay the Truth indeed, but few judge ſo; for there is no one, but had rather have Bread than a Rod.

That is natural to all: who denies it? but yet Punishment is to be borne patiently, eſpecially juſt Punishment.

A. Sic

A. Sic habemus in libello  
moralium distichorum.

B. Quid si pœna sit in-  
justa?

A. Ea quoquē est patiēda  
nihilominus.

B. Cujus causā?

A. Propter Jesum Chris-  
tum, qui tulit injustissimam  
et acerbissimam mortem pro  
nostris peccatis.

B. Utinam id veniat in  
mentem, quoties patimur a-  
liquid.

A. Præceptor monet nos  
id sæpe, quoties occasio oc-  
currit; sed narrat fabulam  
surdis, ut est in proverbio.

B. Ergo demus operam, ut  
simus diligentiores in poste-  
rum.

A. Deus faxit.

So we have it in the  
Book of moral Distichs.

What if the Punishment  
should be unjust?

That also is to be borne,  
nevertheless.

For whose sake?

For Jesus Christ, who  
suffered a most unjust and  
most bitter Death for our  
Sins.

I wish that that may  
come into our Mind as of-  
ten as we suffer any Thing.

The Master admonisheth  
us of that often, as often  
as Occasion occurs; but he  
tells a Story to the Deaf, as  
it is in the Proverb.

Then let us do our En-  
deavour, that we may be  
more diligent for the Fu-  
ture.

May God grant it.

C O L L: LXIV.

A. Tu igitur es discessu-  
rus cras, ut audio.

B. Cras si Dominus  
permiserit.

A. Eho, cur tam cito?

B. Pater urget me.

You then are to go away  
to-morrow, as I hear.

To-morrow, if the Lord  
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò

A. Imò *tu urges patrem.*

Nay *you urge your Father.*

B. Itane videtur *tibi?*  
quomodo *possum* urgere *pa-*  
*trē?*

Doth it seem so *to you?*  
how *can I* urge *my Father?*

A. Affiduâ *missione* lite-  
rarum.

By continual *sending* of  
Letters.

B. Scripsi *semel* tantum  
*scholasticam* vacationem *in-*  
*stare.*

I writ *once* only *that the*  
*School Vacation* was at  
*band.*

A. Quando *missi* lite-  
ras?

When *did you* send the  
Letter?

B. Superiore hebdomade.

The last Week.

A. Quo die?

On what Day?

B. Veneris.

Friday.

A. Quid *facies* domi?

What *will you* do at  
home?

B. Vindemia *instat*, in-  
terim *fructus* sunt colligendi.

The Vintage *is at band*,  
in the mean time *Fruits*  
are *to be* gathered.

A. Poteras *expectare* di-  
em *dimissionis.*

You might have tarried  
*till the Day of breaking up.*

B. Nescio quando sit fu-  
turus.

I know not *when* it is  
to be.

A. Spero *ad finem* pro-  
ximæ hebdomadis.

I hope *at the end* of the  
next Week.

B. Sed *istud* non est po-  
situm in nostro arbitrio.

But *that* is not put in our  
Pleasure.

A. Nec in *præceptoris*  
quidem.

Nor in the *Master's* in-  
deed.

B. Cujus igitur?

Whose then?

A. Dei *solus*, qui *guber-*  
*nat* consilia *hominum* suo  
*arbitrio.*

Of God *alone*, who *go-*  
*vern*s the Counsels of *Men*  
by his own Pleasure.

B. Atqui



B. Atqui *Satanas* videtur gubernare interdum.

A. Quantum *Deus* permittit *ipsi*: sed relinquamus ista sapientioribus.

B. Est tutius; nam proverbium monet, Ne tutor ultra crepidam.

A. Audivimus istud sæpe ex præceptore.

B. Idem quoquè docuit nos sæpe illam sententiam *Pauli*, Noli altum sapere, sed time.

A. Habet etiam illud frequenter in ore, Ne quæsieris altiora.

B. Sed audin' tu signum dari ad cœnam?

A. Tintinnabulum adhuc pulsat meas aures.

B. Eamus in aulam.

A. Salutabo te cras ante discessum.

But *Satan* sometimes govern sometimes.

As far as *God* permits him: But let us leave those Things to wiser People.

It is a proverb; for the Proverb admonisheth, That the Shoemaker go not beyond his last.

We have heard that often of the Master.

The same also hath taught us often that Saying of *Paul*, Be not high minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the Sign given for Supper?

The Bell yet strikes my Ears.

Let us go into the Hall.

I will salute you to-morrow before your Departure.

C O L L. LXV.

A. Cur dispergebas pisa hic?

B. Quando?

A. Post prandium.

Why did you scatter Pease here?

When?

After Dinner.

B. Fa-

B. Faciebam *id* animi causâ.

A. Sed unde habuisti pisa?

B. Accepi è *conchâ*, ubi *reposita* fuerent ut coquerentur crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculeare *panem* pedibus?

B. Nollem *facere* istud.

A. Cur nolles?

B. Quia *panis* est maximè necessarius nobis.

A. Deus creavit et pisa et cæterea quæ eduntur, in nostrum usum.

B. Non ignoro *illud*, quinetiam vescor pisib. libenter, si sint bene cocta et condita.

A. Præterea, velleſne abuti tuis rebus?

B. Minimè.

A. Tantò minùs debes abuti alienis.

B. Intelligo *istud* fatiſ.

I did *it* for my Fancy's sake.

But whence had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled to-morrow.

Ought you to do Mischief for your fancy's sake?

I did not think it to be Mischief.

Is it not Mischief to trample Bread under foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your own Things?

No.

So much the less ought you to abuse other Mens.

I understand that sufficiently.

- A. Ergo non fecisti rectè. Then you have not done right.
- B. Non rectè, fateor, Not right, I confess, yet  
tamen non malo animo. not with an evil Mind.
- A. Cur fecisti igitur? Why did you do it then?
- B. Mea ineptia incitavit Me Foolishness incited me  
me ad illud. to it.
- A. Quid meruisti? What have you deserved?
- B. Plagas. Stripes.
- A. Dicis rectè; sed opi- You say well; but I sup-  
nor, non ex animo. pose, not from your Mind.
- Imò certe: ne accuses Yes indeed: Do not ac-  
me oro. cuse me, I pray.
- A. Quandoquidem fa- Seeing you confess of your  
teris sponte non accusabo, own accord, I will not ac-  
nam præceptor dixit sæpiissi- cuse you, for the Master has  
me, se velle sic. said very often, that he  
would have it so.
- B. Quid ille dixit? What has he said?
- A. Ut deferamus nemi- That we should carry no  
nem ad eum de istis levio- Body to him about these  
ribus, qui agnoverit culpam smaller Matters, who shall  
libens. have acknowledged his  
Fault willingly.

C O L L. LXVI.

- A. Quo genere ludi ex- In what Kind of Game  
ercuisti te hodie? have you exercised yourself  
to-day.
- B. Ludo juglandium. In the Game of Walnuts.

A. Ecquid

A. Ecquid lucri fecisti?

B. Imo, *perdidi*.

A. Tum *fortuna* fuit *ad-*  
*versa* tibi.

B. Nescio *quæ* fortuna,  
*tantum* scio *id* *accidisse* meâ  
culpâ, *sed* Deo *volente* ita.

A. Cur Deus *id* voluit?

B. Fortasse *ut* hinc *dis-*  
*cam* fere *graviora* quum  
*acciderint*.

A. Quasi Deus curet *lu-*  
*siones* puerorum.

B. Curat *profecto*, quin-  
etiam, *nihil* fit in *naturâ*  
rerum *sine* *divinâ* provi-  
dentiâ.

A. Siccine philosopha-  
ris? *quisnam* docuit *te* ista?

B. Nonne tute audivisti  
ex nostro concionatore?

A. Potest fieri, *ut* audi-  
*veram*, *sed* *quid* agam?  
*memoria* est *fluxa*.

B. Nimirum, *quia* non  
exerces.

A. Quomodo est exer-  
cenda?

B. Primùm *diligenti* at-  
tentione, *hoc* est, *advertendo*  
*diligenter* *ad* *ea* *quæ* *audi-*  
*vimus* *aut* *legimus*; deinde

Have you won any thing?

Nay, *I have lost*.

Then *Fortune* was *ad-*  
*verse* to you.

I know not *what* For-  
tune, only I know *that* hap-  
pened by my Fault, but God  
*willing* so.

Why would God have  
it so?

Perhaps *that* thence *I*  
may learn to bear more  
grievous Things when they  
shall happen.

As if God regarded the  
Playing of Boys.

He doth regard them  
indeed, moreover, *nothing*  
is done in the Nature of  
Things without the Divine  
Providence.

Do you so philosophize?  
*who* taught you those  
Things?

Have not you yourself  
heard it of our Preacher?

It may be, that *I have*  
heard it, but *what* shall I  
do? my *Memory* is weak.

That is, *because* you do  
not exercise it.

How is it to be exerci-  
sed?

First by *diligent* Atten-  
tion, *that* is, by *adverting*  
*diligently* to those Things  
which we have heard, or  
read;

repete  
que,  
didici

A.  
sape  
miser  
hæc

B  
ille

A

B

Deu

fug

bon

A

den

I

isti

mi

tiâ

mu

fu

cr

p



*repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.*

*read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.*

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

*These Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

*So we are all, unless that Spirit of God excite us.*

A. *Quid faciam igitur?*

*What shall I do then?*

B. *Expergiscere, precare Deum assidue, esto vigilans, fugito praves, versare cum bonis.*

*Awake, pray to God continually, be vigilant, avoid the bad, converse with the Good.*

A. *Quid consequar tandem?*

*What shall I get at length?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevi.*

*Do you ask? if you shall accustom yourself to these Manners, the Lord God will pity you in his Clemency, and you will perceive your Mind changed shortly.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

*O how opportune was this Meeting! I beseech you, that we may talk together oftener.*

## C O L L. LXVII.

A. Demiror *tuam negligentiam.*

B. In quâ re tandem ?

A. Quod non curas te diligentius.

B. Ego curo me fortasse nimis, edo, bibo, dormio satius, præterea pectus capillum, larvo manus, faciem, dentes, oculos, hæc manè præcipuè; quinetiam, cùm tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris: quid vis amplius ?

A. Mittimus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur ?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quod si haberes pa-

I wonder at your Negligence.

In what Thing at length ?

That you do not take care of yourself more diligently.

I take care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest: what would you more ?

Let us omit these Things; they are not what I reprehend in you.

What then ?

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents

antes ta  
rtasse n  
habere  
arterer  
annosum  
A. N  
entiâ,  
nutuò

B. U

A. S

posses

B.

A.

meti

dem v

B.

sum v

A

pud

B

recu

A

dan

nun

dio

qu

ut

pi

ej

in

h

antes tam procul remotos,  
ortasse non esses elegantior;  
haberem pecuniam, non  
arterer me esse usque adeò  
annosum.

A. Nec ideo cares negli-  
gentiâ, nam cur non petis  
mutuò alicunde?

B. Unde peterem?

A. Si non aliunde, certè  
posses à præceptore.

B. Quid si nollet dare?

A. Denegat nulli è do-  
mesticis discipulis, si qui-  
dem videt esse opus.

B. Non ignoro istud, sed  
sum verecundior.

A. Ah! iste est rusticus  
pudor.

B. Tamen malo esse ve-  
recundus quam impudens.

A. Verecundia (ut qui-  
dam dixit) est bonum sig-  
num in adolescente, sed me-  
diocritas est adhibenda ubi-  
que.

B. Ego sum eo ingenio,  
ut verear offendere quem-  
piam.

A. Laudo ingenium, sed  
est modus in rebus; nam  
ille metus offendendi debet  
habere locum in turpibus re-

Parents so far removed,  
perhaps you would not be  
finer; if I had Money, I  
would not suffer myself to  
be so ragged.

Nor therefore are you  
void of Negligence, for why  
do not you borrow some-  
where?

Whence should I borrow?

If not elsewhere, certainly  
you might of the Master.

What if he should not  
give me?

He denies to none of the  
domestic Scholars, if in-  
deed he sees there be need.

I am not ignorant of  
that, but I am too bashful.

Ah! that is a clownish  
Bashfulness.

Yet I had rather be bash-  
ful than impudent.

Bashfulness (as one said)  
is a good Sign in a Youth,  
but a Mediocrity is to be  
used every where.

I am of that Temper,  
that I am afraid to offend  
any one.

I commend your Tem-  
per, but there is a Measure  
in Things; for that Fear of  
offending ought to have

*bus aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum ut indigeat mutuâ operâ; quis igitur dabit mihi vitio si petam ab amicis?*

B. Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus.

A. Sed tu (quantum ego novi te) nolles abuti.

B. Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.

*Place in base Things, or indecent, but I see no such Thing here. It is usual in the Society of Men, to want mutual Help, who therefore will impute it to me as a Fault, if I borrow of my Friends?*

No body will blame you unless perhaps you would abuse such Things.

But you (as far as I know you) would not abuse them.

Fie upon that Abuse, I give you very great Thanks for your Advice.

## C O L L. LXVIII.

A. Adfuisse concioni sacræ hodie?

B. Adfui.

A. Quis habuit concionem?

B. Dominus N——

A. Quotâ horâ incepit?

B. Septimâ.

A. Unde sumpsit thema?

Were you present at the Sermon to-day?

I was present.

Who preached the Sermon?

Mr. N——.

At what Hour did he begin?

At the Seventh.

Whence took he his Text?



B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti adhuc bene: nunc videamus quid sequatur: Esquid mandâsti memoriae?

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well: now let us see what may follow: Have you committed any Thing to Memory?

B. Nihil quod possum re-  
ferre.

A. Nihil! cogita paulisper, et vide ne turberis, quin isto bono animo.

B. Certè possum reminisci nihil.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem verbero! quid profecisti igitur?

B. Nescio, nisi quòd abstinui fortasse interim à malis.

A. Istud, quidem est ali-  
quid si potui fieri, ut absti-  
nueris a malo omnino.

B. Abstinui quoad po-  
tui.

A. Fac esse ita, tamen non satisfacisti Deo, quum scriptum sit declina a malo et fac bonum; sed dic mihi quæso, quâ gratiâ ivisti illuc potissimum?

Nothing that I can say.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word?

Nothing at all.

Ho you Rogue! what have you profited then?

I know not, but that I have abstained perhaps in the mean time from evil Things.

That, indeed, is some-  
thing, if it could be, that  
you shall abstain from Evil  
altogether.

I have abstained as much  
as I could.

Suppose it to be so, yet  
you have not satisfied God,  
seeing it is written, fly from  
Evil and do Good; but tell  
me, I pray, on what Account  
went you there chiefly?

B. Ut

B. Ut addiscerem aliquid.

That *I might learn something.*

A. Cur non fecisti istud?

Why did you not do that?

B. Non potui.

I could not.

A. Non potuisti, nebulo! imò noluisti, aut certè non curasti.

You could not, you Rogue! nay, you would not, or certainly you did not care.

B. Cogor fateri.

I am forced to confess.

A. Quæ res cogit te?

What thing forceth you?

B. Mea conscientia, quæ accusat me apud Deum.

My Conscience, which accuseth me to God.

A. Dicis rectè, utinam ex animo.

You say right, I wish from your Mind.

B. Equidem dico ex animo.

Truly I speak from my Mind.

A. Potest fieri ita, sed age, quæ fuit causa quamobrem mandarveris nihil memoria?

It may be so, but come, what was the Reason why you committed nothing to Memory?

B. Mea negligentia; nam non audiebam diligenter.

My Negligence; for I did not hear diligently.

A. Quid faciebas igitur?

What did you do then?

B. Identidem dormiebam.

Now and then I slept.

A. Ita soles; sed quid agebas in reliquo tempore?

So you use; but what did you do in the rest of the Time?

B. Cogitabam mille ineptias, ut pueri solent.

I thought of a thousand Fooleries, as Boys are wont.

A. An tu es adèd puer ut non debeas esse attentus ad audiendum verbum Dei?

Are you so much a Child that you ought not to be attentive to hear the Word of God.

B. Si

B. Si *essem* attentus, *possem* proficere aliquid.

If I *were* attentive, I *might* profit something.

A. Quid igitur meruisti ?

What *then* have you deserved ?

B. Verbera.

Stripes.

A. Meruisti *profectò*, idque largissimè.

You have deserved indeed, and that very plentifully.

B. Confiteor ingenuè.

I confess ingenuously.

A. Para te ad recipiendas plagas.

Make ready yourself to receive Stripes.

B. Ah! magister, ignosce obsecro, peccavi, fateor, sed ex nullâ malitiâ.

Ah! Master, pardon me I pray you, I have done amiss, I confess, but from no ill Purpose.

A. Quid facies igitur si ignovero tibi ?

What will you do then, if I shall pardon you ?

B. Faciam meum officium posthac ut spero.

I will do my Duty hereafter, as I hope.

A. Addendum erat, Deo juvante.

You should have added, God helping.

B. Imò, magister, præstabo meum officium posthac Deo juvante.

Yes, Master, I will perform my Duty hereafter, God helping.

A. Age, condono hanc culpam tuis lachrymis, et ignosco tibi eâ lege ut memineras tui promissi.

Well, I forgive this Fault to your Tears, and I pardon you upon this Condition, that you be mindful of your Promise.

B. Ago tibi gratias, humanissime præceptor.

I give you Thanks, most humane Master.

A. Eris in maximâ gratiâ apud me, si servaveris promissia.

You will be in very great Favour with me, if you will keep your Promise.

## C O L L. LXIX.

A. Non possum *mirari* satis te non esse *diligentior*em.

B. In quâ re *videor* tibi esse negligens?

A. Quod *nunquam* ferè ades in tempore *manè*, atque inde fit ut *noteris* in *catalogo* penè *quotidie*: cur es adeò *somnulosus*?

B. Sic est mea natura.

A. Corrige *istam* naturam, id est, *vitium* naturæ.

B. Nihil *emendatur* difficiliùs, quàm *naturale* *vitium*.

A. Omnia *vitia* ferè sunt *naturalia* nobis, et nisi *bonitas Dei* servaret nos, essemus omnes *sceleratissimi*.

B. Quid igitur faciendum est?

A. Pugnandum est *fortiter* cum *vitiis* nostris.

B. Sub quo duce?

A. Deo ipso.

I cannot *wonder* sufficiently that you are not more *diligent*.

In what Thing do I seem to you to be negligent?

That you never almost are in Time in the Morning, and thence it comes to pass that you are set down in the Bill almost every Day: Why are you so sleepy?

So is my Nature.

Correct that Nature, that is, the Fault of Nature.

Nothing is mended more difficultly, than a natural Fault.

All Vices almost are natural to us, and unless the Goodness of God kept us, we should be all very wicked.

What then is to be done?

We must fight bravely with our Vices.

Under what Commander?

Under God himself.

B. Qui



B. Quibus armis?  
A. Divinis et spiritualibus.

With what Arms?  
Divine and Spiritual.

B. Ubi inveniuntur?  
A. In Epistolâ sancti Pauli ad Ephesios.

Where are they found?  
In the Epistle of Saint Paul to the Ephesians.

B. Quoto capite?

In what Chapter?

A. Sexto.

In the Sixth.

B. Quid si non intellexero locum per me?

What if I shall not understand the Place by myself?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

You will not understand it, I know well enough, but the Master will be to be consulted.

B. Quid si adfueris mecum?

What if you should be there with me?

A. Volo adesse, certum est, verum opportunitas captanda est.

I will be there, I am resolved, but an Opportunity is to be taken.

B. Capiemus consilium igitur aliàs de hoc.

We will take Counsel then another Time about this.

A. Quando erit istud?

When shall that be?

B. Proximo die Mercurii, tibi placet.

Next Wednesday, if it please you.

A. Quotâ horâ?

At what Hour?

B. Primâ post meridiem.

At one after Noon.

A. Placet sententia.

The Resolution pleaseth me.

B. Nunc igitur discedamus.

Now then let us depart.

## C O L L. LXX.

A. Vis *emere* hoc cingulum?

B. Cur *emerem*? unum *est* satis *mibi*; cur verò *vis* tu vendere?

A. Quia *sunt* *mibi* duo.

B. Tamen *non licet* vendere, *nisi* *vis* *incurrere* in *pœnam*.

A. Quid *vetat* me vendere meas res?

B. Habes *nihil* *tuum* adhuc.

A. Eho, *nihil*! unde *probas* *istud*?

B. Quia *nondum* es tui juris, *sed* sub potestate *patri*; denique, *vis* *audire* *breuiter* *istud* *non* *licere* tibi?

A. Maximè, *velim*.

B. Est *scholastica* *lex* de hoc, *cujus* *hæc* *est* *sententia*, *Pueri* *nec* *vendant* *nec* *alienent* *aliquid* *injussu* *parentum*, *qui* *fecerit* *contra* *plectetur* *verberibus*.

Will you *buy* this Belt?

Why *should* I *buy* it? one is enough for me; but why *will* you sell it?

Because I have two.

Yet it is not lawful to sell it, unless you will incur Punishment.

What forbids me to sell my own Things?

You have nothing of your own yet.

How, *nothing*! whence do you prove that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, will you hear in short, that that is not lawful for you?

Yes, I would.

There is a School Law about this, of which this is the Purport, Boys may not sell nor alienate any Thing without the Leave of their Parents, he that shall do otherwise shall be punished with Stripes.

A. Non

A. Non ignorabam istud, sed volebam facere periculum an esses constans in observandis legibus.

B. Tu es simulator igitur.

A. Video nihil mali in hac simulatione. Num tu interpretaris malè?

B. Minimè verò, nihil enim nocuisti mihi.

A. Quid si nocuissem?

B. Tulissem æquo animo, ut decet Christianum.

A. Utinam feramus omnia adversa sic propter Christum, qui nihil non tulit causâ nostræ salutis.

B. Feremus certè, si proponamus ejus exemplum semper ab oculis.

A. Id est quidem difficile.

B. Imò impossibile, nisi adjuvemur illius Spiritu, quod est impetrandum assiduis precibus.

A. O quam suavi sermone consumpsimus tantillum otii!

I was not ignorant of that, but I wanted to make Trial whether you were constant in observing the Laws.

You are a Disssembler then.

I see nothing of Harm in this Dissimulation. Do you interpret it ill?

No indeed, for you have nothing hurt me.

What if I had hurt you?

I would have borne it with an equal Mind, as becomes a Christian.

I wish we could bear all Adversities so for Christ, who bore every Thing for the sake of our Salvation.

We shall bear them certainly, if we would set his Example always before our Eyes.

That is indeed difficult.

Nay impossible, unless we should be helped by his Spirit, which Thing is to be obtained by constant Prayers.

O with how sweet Discourse have we spent this little Leisure!

## C O L L. LXXI.

A. Quid vis ut dicamus, præceptor?

B. Discite quisque suam sententiam ex novo Testamento.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo præceptor, ut incipiamus nunc?

B. Sanè velim, quando, ut ais, est nobis tanta copia

A. Quis incipiet?

B. Tunc vis edere specimen hujus rei honoris tui causâ?

A. Faciam id libenter, sed Dei honoris causâ.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja, incipe, si quid habes.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

What will you that we shall say, Master?

Say every one his Sentence out of the new Testament.

O brave! nothing will be easier to us, for we have in readiness great Plenty of them; will you then, Master, that we should begin now?

Truly I would, seeing, as you say, you have so great Plenty.

Who shall begin?

Will you give a Specimen of this Thing, for your Honour's sake?

I will do it willingly, but for God's Honour's sake.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all things; well, begin, if you have any Thing.

Unless your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew

Depo.



Deposito mendacio loquimini veritatem quisque proximo suo; quarto capite ad Ephesios. Filii obedite parentibus in omnibus, hoc enim placet Domino; tertio ad Colossenses.

B. Euge, bonum specimen, videte, ut progressus respondeat, hoc est, ut pergatis in posterum diligenter.

A. Qui dedit nobis principium, idem dabit prosperos successus.

B. Ita est sperandum.

A. Parate vos, ut maturemus praeire.

A. Aderimus paratissimi mox.

B. Sumite quisque suum pallium, ut prodeatis honestius; sed heus, pueri.

A. Quid, praeceptor?

B. Videte ut adferatis Psalmos, cantabimus alicubi in umbrâ.

A. Ita nostra ambulatio fiet jucundior.

Putting away Lying, speak Truth, every one to his Neighbour; in the fourth Chapter to the Ephesians. Children obey your Parents in all Things, for this pleaseth the Lord; in the third to the Colossians.

Well done, a good Proof, see that your Progress answer, that is, that you go on for the future diligently.

He that hath given us a Beginning, the same will give prosperous Success.

So it is to be hoped.

Get yourselves ready, that we may make haste to go abroad.

We will be here very ready presently.

Take every one his Cloak, that you may go abroad more handsomely; but hark ye, Boys.

What, Master?

See that you bring your Psalms, we will sing somewhere in the Shade.

So our Walk will be pleasanter.

## C O L L. LXXII.

A. Fuistine hodie in gymnasio?

Have you been to-day in the School?

F 4

B. Etiam

B. Etiam, *quid* tu ag-  
bas?

A. Eram *occupatus* demi.

B. Id *evenit* præter *tuum*  
morem, *soles enim* abesse  
*rarius*.

A. Quàm possim *rarissi-*  
*mè*; *quid autem* actum est?

B. Nihil *proprus*.

A. Habemus *ergo* remis-  
sionem?

B. Certò.

A. Quamobrem?

B. Propter *hodiernum*  
*mercatum*.

A. Quis *dedit*?

B. Ludimagister, *tamen*  
*permissu rectoris*.

A. Quid *concessit*?

B. Vacationem *ab omni*  
*scholastico munere*.

A. An, *in totum diem*?

B. A *manè usque ad oc-*  
*casum solis*; *tametsi admo-*  
*nuit nos diligenter*, et multis  
verbis *quidem*, ut *cogita-*  
*remus de negotio in otio*,  
ne *veniremus cras in ludum*  
*imparati*.

30 -

A. Quid *igitur* faciemus?  
*abutemur hoc otio*?

Yes, *what* did you do?

I was *busied* at home.

That *happened* contrary  
to your Custom, for you use  
to be away *seldom*.

As seldom as I can; but  
*what* was done?

Nothing at all.

Have we *therefore* Leave  
to play?

Certainly.

What for?

Because of *this Day's*  
*Fair*.

Who gave it?

The Master, but by the  
Permission of the Governor.

What *haib* be granted  
you?

A Freedom from all  
School Exercise.

What, for the whole  
Day?

From Morning until the  
Setting of the Sun; never-  
theless he has admonished us  
*diligently* and in many Words  
*indeed*, that we should think  
of our Business in our leisure  
Time, lest we should come  
to-morrow to School unpre-  
pared.

What *then* shall we do?  
*shall we abuse* this Leisure?

B. Id.

B. Id minimè decet nostram ætatem.

A. Tu verò, quid paras facere?

B. Recipere me in musæolum, nisi placet tibi fortasse magis, ut prodeamus aliquò ambulatum sesquihoram.

A. Egone recusarem? imò est nihil quod magis velim nunc; nam interea tractabimus aliquem sermonem de literis, et exercibimus corpus.

B. Eamus igitur extra muros.

A. Quònam?

B. Usque ad ripam lacus.

A. Istud arridet mihi valde, sed tu expectabis me si placet.

B. Quamdiu?

A. Tantisper dum eo mutatum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam Portam.

B. At vide ne fallas.

A. An ego fallerem amicum cum sciam fidem

That by no Means becomes our Age.

But you, what do you prepare to do?

To betake myself into my Study, unless it please you perhaps more, that we should go somewhere to walk for an Hour and a Half.

Should I refuse? nay there is nothing which I would rather now; for in the mean time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walles.

Whither?

To the Bank of the Lake;

That pleases me very much, but you shall stay for me, if you please,

How long?

A little whilst I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive a Friend, when I know that

*esse servandum cum inimico?*

A. Abi *festina*, ego legam *aliquid* interim, dum opperior te

A. Adero *hic* mox.

Faith is to be kept with an Enemy?

Go *make haste*, I will read something in the mean time, whilst I stay for you.

I will be here presently.

## C O L L. LXXIII.

A. Ergone abis in patriam?

B. Cogor abire, accersitus à patre.

A. Nunquamne es reversurus?

B. Non, spero.

A. Quando es profecturus?

B. Cras, ut opinor.

A. Siccine relinquis me igitur?

B. Ita est necesse.

A. O me miserum! ubi et quando reperiam talem amicum, talem socium meorum studiorum?

B. Ne doleas; esto bono animo, Deus dabit tibi meliorem.

A. Ille quidem potest, scio, at ego vix possum sperare.

Do you go then into your Country?

I am forced to go, being sent for by my Father.

Are you never to return?

No, I hope.

When are you to go?

To-morrow, as I think. Do you so leave me then?

So it is necessary.

O wretched me! where and when shall I find such a Friend, such a Companion of my Studies?

Do not grieve; be of good Courage, God will give you a better.

He indeed can, I know, but I scarce can hope it.

B. Noli



B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius, accrescet magis; et absentes corpore erimus præsentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ulro citroque? quid, quod noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo præ dolore.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus à cœnâ.

A. O quàm triste divortium!

Do not afflict yourself so much I beseech you, for our Friendship is not about to perish by this Separation of Bodies, but rather will increase more; and being absent in Body we shall be present in Mind; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become pleasanter by that mutual Longing?

Those Things are likely which you say, but in the mean time my Grief is not asswaged.

Ah! refrain from Tears.

I cannot for Sorrow.

Do you do so? do you think me to be touched with less Sorrow? but what would you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad Separation is this!

C O L L. LXXIV.

A. Visne *permanere* in  
*istâ ignorantia*?

B. Deus *avertat*!

A. Quid *facies* igitur?

B. Da *mibi* consilium  
*super* hâc re.

A. Imprimis *precare* De-  
um *sæpissime* et *ex animo*;  
deinde *esto* semper *attentus*,  
hoc est, *audito* diligenter  
*quicquid* docetur, *sive* præ-  
ceptor *loquatur* sive *tui con-*  
*discipuli* reddant *aliquid*;  
postremò, *cole* *charitatem*  
*diligenter*.

B. Quibus *modis*?

A. Lædito *neminem*, of-  
fendito *neminem*, invideto  
*nemini*, odio habeto *nemi-*  
*nem*; sed *contrà*, dilige *om-*  
*nes* *tanquam fratres*, ac *be-*  
*nefacito* *omnibus* *quoad po-*  
*teris*.

B. Quid *illa* conferent ad  
*profectum studiorum*?

A. Plurimum.

B. Quomodo?

A. Sic enim *Deus*  
*luminabit ingenium* tibi,  
*augebit memoriam* ac cæ-

Will you *continue* in that  
Ignorance?

May God *forbid*!

What *will* you do then?

Give me Counsel upon  
this Matter.

First pray to God *very*  
*often* and *from your Heart*;  
then *be* always *attentive*;  
that is, *hear* diligently  
*whatsoever* is taught, *whet-*  
*her* the Master should *speak*,  
or your School-fellows repeat  
*any Thing*; lastly, *practise*  
Charity diligently.

By what Means?

Hurt *no body*, offend *no*  
*body*, envy *no body*, hate *no*  
*body*; but *on the other*  
*hand*, love *all* as Brethren,  
and do good to *all* as much  
as you can.

What *will* those Things  
contribute to the Proficiency  
of my Studies?

Very much.

How?

For so God will en-  
lighten your Understanding  
for you, increase your

teras *dotes animi*; denique,  
ito *promovebit tua studia*,  
ut *facies majorem progressum*  
in *iis indiès*.

Memory and the other  
Gifts of the Mind; lastly,  
he will so promote your  
Studies, that you may make  
a greater Progress in them  
daily.

B. Sanè *das mihi opti-  
mum consilium*: *Utinam*  
*valeam perpetuò uti ad glo-  
riam Dei, ac referre tibi*  
*gratiam aliquando*.

Truly you give me very  
good Counsel: I wish I  
may be able always to use  
it to the Glory of God, and  
to return you the Favour  
some time.

A. Non opto *ut referas*  
*mibi aliud gratiæ, nisi ut*  
*laudes Deum sæpenumero,*  
*et persequaris honesta stu-  
dia semper*.

I do not wish that you  
should return me any other  
Requital, but that you  
would praise God often,  
and follow commendable  
Studies always.

## C O L L. LXXV.

A. Præceptor, *quid red-  
demus cras manè*?

B. Dixi *palam hodie*  
*manè ante scholam missam*.

A. At ego non *aderam,*  
*præceptor*.

B. Roga *condiscipulos,*  
*nam si singuli vellent in-  
terrogare me de rebus dictis*  
*à me palam, quæso quando*  
*esset finis? itaque fac sis*  
*prudentialior posthac*.

Master, *what shall we re-  
peat to-morrow Morning*?

I said *openly to-day in*  
*the Morning, before School*  
*was dismissed*.

But I was not present,  
Master.

Ask your School-fellows,  
for if every one should ask  
me about Things spoken by  
me publickly, I pray when  
would there be an End?  
therefore see you be more  
prudent hereafter.

A. Cu-

A. Curabo.

B. Sed *ubi* fuisti?

A. Prodiêram.

B. Quid *prodiêras*?

A. Ut *curarem* aliquod *negotium*, de quo *pater* scripserat *ad me*.

B. A quo *petivisti* *veniam*?

A. Ab *hypodidascalo*.

B. Cur *non* potius *à me*?

A. Quia *eras* occupatus.

B. Quid *agebam*?

A. *Alloquebaris quosdam* honoratos viros *in areâ*, qui *venerant* te *conventum*.

A. Abi, *nunc* recordor.

I will take care.

But *where* was you?

I was gone abroad.

What *were* you gone *a-*  
*broad* for?

That *I might* take care  
of some *Business*, concern-  
ing which *my Father* had  
written *to me*.

Of whom *did* you *ask*  
Leave?

Of the Usher.

Why *not* rather *of me*?

Because you *were* busy.

What *was* I *doing*?

You were talking to *some*  
Gentlemen *in the Yard*,  
who *were* come to confer  
with you.

Go your ways, *now* I  
remember.

## COLL. LXXVI.

A. Salve, *Domine*.

B. Tu sis *salvus* quoquè.

A. *Ludamus paulisper*.

B. Quid *ais*, ineptule?  
*vix ingressus es* *scholam*, et  
*loqueris jam* *de ludo*?

God save you, *Sir*.

Be you *safe* also.

Let us play *a little*.

What *say* you, you lit-  
tle Fool? you are *scarce*  
*entered* into the School,  
and you talk *already* of  
Play?

A. Ne *irascaris*, *quæso*.

B. Non *irascor*.

Be not angry, *I pray*.

I am not angry.

A. Cur



A. Cur ergo sic exclamas?

B. Accuso tuam stultitiam.

A. Non licet ludere igitur?

B. Imò, at cùm tempus est.

A. Vah! tu nimium fapis.

B. Utinam tantum saperem satis; sed mitte me, quæso, ut repetam quæ redenda erunt præceptori mox.

A. Dicis æquum; ego vole quoquæ repetere tecum, si tibi placet.

B. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modo de lusu?

A. Loquebar, quidem, sed non serio.

B. Cur simulabas?

A. Ut fabularer paucis tecum.

B. Quid illud prodest?

A. Rogas? nonne audivisti ex præceptore?

B. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

Is it not lawful to play then?

Yes, but when there is Time.

Fy! you are too wise.

I wish I were but wise enough; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

Ho now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not seriously.

Why did you dissemble?

That I might talk a few Words with you.

What doth that profit?

Do you ask? have you not heard of the Master?

Now doth not occur to me; what, I say, doth it profit to talk together?

A. Ad exercendos nos  
in Latinâ linguâ.

B. Profectò putas rectè,  
et ego amo te magis nunc.

A. Habeo tibi gratiam;  
age repetamus prælectionem,  
nam brevi præceptor aderit.

To exercise us in the  
Latin Tongue.

Truly you think right,  
and I love you the more  
now.

I give you thanks; come  
let us repeat our Lesson, for  
shortly the Master will be  
here.

## C O L L. LXXVII.

A. Salve, præceptor.

B. Sis salvus: unde ve-  
nis tam multò manè?

A. E nostro cubiculo.

B. Quando surrexisti?

A. Paulò ante sextam,  
præceptor.

B. Quid ais?

A. Sic est ut dico.

B. Tu es nimis matutinus,  
quis expergescit te?

A. Meus frater.

B. An precatus es De-  
um?

A. Cùm primùm frater  
pexuit me, precatus sum.

B. Quomodò?

A. Flexis genibus et ma-  
nibus conjunctis, dixi Do-  
minicam precationem cum  
gratiarum actione.

B. Quâ linguâ?

A. Anglicanâ,

God save you, Master.

Be you safe: Whence  
come you so early?

Out of our Chamber.

When got you up?

A little before six, Mas-  
ter.

What say you?

So it is as I say.

You are too early, who  
awaked you?

My Brother.

Have you prayed to  
God?

As soon as my Brother  
combed me, I prayed.

How?

On my bended Knees,  
and with Hands joined to-  
gether, I said the Lord's  
Prayer with a Thanksgiving.

In what Tongue?

In English.

B. O

B. O factum bene ! quis  
misit te ad me ?

A. Nemo.

B. Quid ergo ?

A. Veni ultro.

O well done ! who sent  
you to me ?

No body.

What then ?

I came of my own accord.

B. Mi animule, quàm  
pulchrum est sapere ! Non-  
ne est jentandi tempus ?

A. Nondum esurio.

B. Quid vis igitur ?

A. Volo reddere quoti-  
diana nomina, si placet tibi  
audire me.

B. Quidni placeret ? te-  
nes memoriâ igitur ?

A. Teneo.

B. Age, pronuncia.

A. Sed soles præire An-  
glicè, et ego respondeo La-  
tinè.

B. Mones bene. Penè  
oblitus eram, responde igi-  
tur.

My little dear, how fine  
a thing it is to be wise ! Is  
it not breakfast time ?

I am not hungry yet.

What will you then ?

I will say the daily  
Nouns, if you please to  
hear me.

Why should it not please  
me ? do you retain them in  
Memory then ?

I do retain them.

Come, say.

But you use to go before  
in English, and I answer  
in Latin.

You admonish well. I  
had almost forgotten, an-  
swer then.

## C O L L. LXXVIII.

A. Quando vis pran-  
dere ?

B. Ego prandi jam.

A. Quotâ horâ ?

B. Sexquioctavâ.

When will you dine ?

I have dined already.

At what o'Clock ?

At half an Hour past  
Eight.

A. Pran-

A. Prandetis tam manè igitur?

B. Sic solemus ferè in æstate, vos autem quid facitis?

A. Non prandemus ante sesquidecimam, interdum ab undecimâ.

B. Papæ! cur non citius?

A. Pater est expectandus, dum rediêrit é curiâ.

B. Tu igitur non potes adesse in aulâ in cantione psalmodum.

A. Intersum admodum rarò. Exemptus sum ab eo munere.

B. Quis exemit te?

A. Præceptor, rogatu, mei patris.

B. Habentne omnes senatorum filii ejusmodi privilegium?

A. Habenet, modò patres jubent.

B. Nonne posset mater dare tibi prandium ante reditum patris é senatu?

A. Posset quidem, sed pater vult expectari à me.

Do you dine so early then?

So we use commonly in Summer, but you what do you do?

We do not dine before half an Hour past Ten, sometimes after Eleven.

O strange! why not sooner?

My Father is to be waited for, till he return from the Hall.

You then cannot be present in the Hall in the singing of Psalms.

I am there very seldom. I am exempted from that Task.

Who exempted you?

The Master, at the Request of my Father.

Have all Senators Sons that sort of Privilege?

They have, provided their Fathers order it.

Could not your Mother give you your Dinner before the Return of your Father from the Council?

She could indeed, but my Father will be waited for by me.



B. Quamobrem?

A. Quia sic placet illi.

B. Nunc tacendum est  
mibi, nam occlusisti os mibi.

A. Cur tu es tam curiosus  
percontator?

B. Sum puer, et pueri  
semper cupiunt scire aliquid  
novi.

A. Fateor, at est modus  
in rebus, ut præceptor docet  
nos sæpe.

B. Ergo discedamus, ut  
conferas te pransum.

A. Ignosce mibi, quæso,  
si offenderim quâ in re.

B. Ego peto idem abs te;  
ego, inquam, potius, qui  
potui offendere te meâ loqua-  
citate, sed cogitans nihil  
mali interim.

What for?

Because so it pleases him.

Now I must hold my  
Tongue, for you have stopped  
my Mouth for me.

Why are you so curious  
an Enquirer?

I am a Boy, and Boys  
always desire to know some-  
thing new.

I confess, but there is a  
Mean in Things, as the  
Master teacheth us often.

Then let us depart, that  
you may betake yourself to  
Dinner.

Pardon me, I pray, if I  
have offended in any Thing.

I desire the same Thing  
of you: I, I say, rather,  
who may have offended you  
by my Loquacity, but think-  
ing nothing of Harm in the  
mean time.

## C O L L. LXXIX.

A. Præceptor, licetne di-  
cere pauca?

B. Loquere audacter.

A. Ego et mei condisci-  
puli fuimus affixi libris ferè  
hoc toto triduo; licetne re-  
laxare animum paulisper  
ludo?

Master, may I speak a  
few Words?

Speak boldly.

I and my School-fellows  
have been fixed to our Books  
almost these whole three  
Days; may we relax our  
Mind a little by Play?

B. Dic

B. Dic igitur aliquam *Say then some Sentence.*  
*Sententiam.*

A. Interpone tuis interdum gaudia curis,  
 Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos *Say also English Verses,*  
*versus, si tenes memoriâ. if you retain them in Me-*  
*memory.*

A. *Mix with thy Study sometimes chearful Sport,*  
*That better thou the Labour may'st support.*

B. Quàm rectè dixisti *How rightly you have*  
*omina! said all!*

A. Gratia sit Deo.

*Thanks be to God.*

B. Addendum erit ali-  
 quid *posthac.*

*Something will be to be*  
*added hereafter.*

A. Quidnam, præceptor?

*What, Master?*

B. Qui dedit mihi inge-  
 nium et bonam mentem.

*Who hath given me*  
*Understanding and a good*  
*Mind.*

A. Sed quis docebit me  
 ista verba?

*But who will teach me*  
*those Words?*

B. Scribam ea tibi in  
 tuo commentariolo, ut edis-  
 cas; sed dic mihi, quæso,  
 quis docuit te istam oratio-  
 nem quam pronunciasti?

*I will write them for*  
*you in your Note-Book, that*  
*you may learn them out; but*  
*tell me, I pray, who taught*  
*you that Speech which you*  
*have said?*

A. Campanus dedit mihi  
 heri scriptam, et ego man-  
 davi memoriæ.

*Campanus gave it me*  
*Yesterday in Writing, and I*  
*committed it to Memory.*

A. Profectò ego amo te  
 ob istam diligentiam.

*Truly I love you for that*  
*Diligence.*

A. Ago

A. Ago tibi gratias, præceptor; permittisne igitur ut ludamus?

I give you Thanks, Master; do you permit then that we may play?

B. Sanè, abi, renuncia tuis condiscipulis.

Truly, go your way, tell your School-fellows.

A. Faciam.

I will do it.

B. Quid dices illis?

What will you say to them?

A. Id quod docuisti me aliquando.

That which you taught me once.

B. Sed volo audire prius ex te.

But I will hear it first of you.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

B. Euge, meministi probè, ite jam.

Well done, you have remembered well, go now.

C O L L. LXXX.

A. Nihilne est quod redamus hodie præceptori?

Is there nothing which we may say to-day to the Master?

B. Nihil nisi de Rudimentis Grammaticæ.

Nothing unless out of the Rudiments of Grammar.

A. Quidnam?

What?

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

A. Quando fuit istud?

When was that?

B. Die Veneris horâ quartâ.

On Friday at the fourth Hour.

A. At ego non interfui  
tunc.

B. Ergo meruisti plagas.

A. Siccine judicas, severe  
judex? *eram occupatus  
domi; nec aberam injussu  
præceptoris.*

B. Esto, sed tamen de-  
buiſti poſtridie quærere quid  
eſſet actum pridie.

A. Confiteor meam cul-  
pam; sed cedo tuum librum,  
quæſo, ut videam quid nobis  
reddendum ſit.

B. Accipe, et eâdem o-  
pera ſignato quæ præſcripta  
ſunt nobis à præceptore.

A. Faciam diligenter;  
neque poſthac accuſabis me  
negligentiæ, ut ſpero.

But I was not preſent  
then.

Then you have deſerved  
Stripes.

Do you judge ſo, you ſe-  
were Judge? I was buſy at  
home; nor was I abſent  
without the Leave of the  
Maſter.

Be it ſo, but yet you  
ought the Day after to en-  
quire what was done the  
Day before.

I confeſs my Fault; but  
give your Book, I pray,  
that I may ſee what we  
have to ſay.

Take it, and with the  
ſame Labour mark what  
has been ſet us by the  
Maſter.

I will do it diligently;  
nor hereafter ſhall you ac-  
cuſe me of Negligence, as  
I hope.

## C O L L. LXXXI.

A. A quo emiſti iſtam  
chartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quàm iſta tua,  
ut opinor.

A. Non miror.

B. Cur dicis iſtud?

Of whom did you buy  
that Paper?

Of Fatinus.

Is it good?

Better than that of yours,  
as I think.

I do not wonder.

Why do you ſay that?

A. Quia



A. Quia fortasse est  
prior.

Because perhaps it is  
dearer.

B. Nescio.

I know not.

A. Quanti emisti scam?

For how much bought  
you the Quire?

B. Solido et semisse.  
Quanti tu emisti?

For a Shilling and a  
half. For how much did  
you buy?

A. Solido et pluris.

For a Shilling and more.

B. Quanti igitur?

For how much then?

A. Quinque quadranti-  
bus.

For five Farthings.

B. Profectò non emisti  
malè.

Truly you have not bought  
it badly.

A. Quinetiam mercator  
edit mihi auctarium.

Moreover the Tradesman  
gave me Vantage.

B. Quodnam, quæso?

What, I pray?

A. Schedam bibulæ char-  
ta.

A Sheet of blotting Pa-  
per.

B. O me imprudentem,  
qui oblitus sum petere!

O what a Fool was I,  
who forgot to ask!

A. Ego ne petivi qui-  
dem, sed ille dedit mihi ul-  
tro; et hoc, inquit, addo  
tibi, ut revisas me.

I did not so much as ask,  
but he gave it me of his  
own Accord; and this  
quothe he, I give you besides,  
that you may visit me again.

B. Sic solent allicere  
emptores.

So they use to entice  
Buyers.

A. Nec mirum, quisque  
perit suum commodum.

And no wonder, every  
one seeks his own Profit.

B. Sed quid agimus, im-  
mores hodierni pens?

But what are we doing,  
unmindful of this Day's  
Task?

A. Est *exiguum*, satis  
*temporis* restat *nobis*.

It is a *little one*, enough  
of *Time* remains to us.

## C O L L. LXXXII.

A. Venitne tuus frater  
*Londino*?

Is your Brother come  
from *London*?

B. Venitne *heri* ante me-  
ridiem.

He came *Yesterday* be-  
fore Noon.

A. Nihilne *literarum*  
attulit *tibi*?

Did he bring no Letters  
for you?

B. Nihil.

None.

A. Quid *narrat* de pa-  
tre?

What doth he say of your  
Father?

B. Ait *illum*, Dei be-  
neficio, *convalescere* pau-  
latim.

He says, that he by  
God's Blessing, doth recover  
by little and little.

A. Gaudeo *sanè*, ac pre-  
cor Deum ut recuperet *pris-  
tinam* valetudinem *brevi*;  
sed *nihil* misit ad te?

I am glad of it *truly*,  
and I pray God that he  
may recover his former  
Health *shortly*; but did he  
send nothing to you?

B. Imo, *pecuniam*.

Yes, Money.

A. Euge, est nullus ju-  
cundior nuncius.

Well done, there is no  
pleasanter News.

B. Ita aiunt.

So they say.

A. Tu verò *respondes* sic,  
*quasi* audias *fabulam*.

But you answer so, as if  
you heard a Fable.

B. Quin *audio* *pejus*.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus sum?

Have I lied?

B. Non

B. Non dico te esse mentitum, sed dixisti falsum.

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quàm de pecuniâ alla â nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quàm gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelic, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu verò statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say that you have lied, but you said false.

I do not understand what you would say.

I will do my endeavour that you may understand.

I beseech you.

If no News be pleasanter than about Money brought to us, what then is the Gospel of Christ? what News is pleasanter than the Grace of God, which Christ hath brought us by the Gospel?

I confess that nothing is pleasanter than the Gospel, to those only who believe it, and embrace it from their Heart.

Truly, so I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think you to be a Divine.

I have said nothing but what is common and known to all.

A. Utinam illud esset  
addeò vulgare, ut omnes  
crederent in Christum.

B. Omnes nunquam cre-  
dent.

A. Quid prohibet?

B. Quia multi sunt vo-  
cati, pauci verò electi, si-  
cut Christus ipse testatur.

A. Vis inire magnam  
gratiam apud me?

B. Fecerim nihil liben-  
tius, si quidem res ipsa sit  
penes me; sed quid est in  
quo possum commodare tibi?

A. Da mutuò mihi de-  
cem asses.

B. Non habeo tantum  
nunc, sed majorem partem.

A. Quantum, quæso?

B. Nescio, nisi inspexe-  
ro crumenam; ecce tibi  
octo asses cum semisse.

A. Accipio solos septem,  
non enim volo evacuare te  
prorsus.

B. Refert parum, acci-  
pe totum si vis.

A. Ago tibi gratias, cre-  
do hoc pecuniæ fore satis meo  
negotio, cum aliquantulâ  
quam ipse habeo.

I wish that were so com-  
mon, that all would be-  
lieve in Christ.

All will never believe.

What hinders?

Because many are called  
but few chosen, as Christ  
himself witnesseth.

Will you enter into great  
Favour with me?

I would do nothing more  
willingly, if indeed the  
Thing itself be in my Power  
but what is it in which  
I can advantage you?

Lend me ten Pence.

I have not so much now,  
but the greater Part.

How much, I pray?

I know not, unless I look  
into my Purse; look here's  
for you eight Pence with a  
Halfpenny.

I take only seven, for I  
will not empty you altoge-  
ther.

It matters little, take  
the Whole if you will.

I give you Thanks, I  
believe this Money will be  
enough for my Business,  
with the little which I my-  
self have.

B. Ut



B. Ut libet.

A. Amo te de istâ tam  
expromptâ benignitate.

B. Si possum quid aliud,  
ne parcas.

A. Reddam totum, Deo  
volente, quàm primùm pa-  
ter miserit ad me.

B. Ne sis magnopere so-  
licitus, nondum est opus mi-  
hi.

As you please.

I love you for that so  
ready Kindness.

If I can do any Thing  
else, do not spare me.

I will restore the Whole,  
God willing, as soon as my  
Father shall send to me.

Be not greatly concerned,  
I have no need yet.

C O L L. LXXXIII.

A. Oro te, da mihi ex  
tuo pane.

B. Non habeo nimis mi-  
hi, tamen volo impartire  
tibi.

A. Dabo tibi gratiam.

B. Non est quod agas  
ob tantulam rem; sed dic,  
quæso, cur non attulisti?

A. Quia erat nemo nos-  
tra domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-  
ter det.

B. Facis bene, sed audi  
bonum consilium.

I pray thee, give me  
some of thy Bread.

I have not too much for  
myself, yet I will impart to  
thee.

I give thee Thanks.

You need not give for  
so small a Matter; but  
tell me, pray, why did not  
you bring?

Because there was no  
body at our House who  
could give me.

But why do not you take  
it?

I dare not, unless my  
Mother give me.

You do well, but hear  
good Counsel.

A. Ausculto ut audiam,  
dic quæso.

B. Cùm reliquæ mensæ  
tolluntur post prandium, pe-  
tito merendam, et recondito  
eam in peram; ita fiet ut  
nunquam venias inanis.

A. Autem quid suades  
mih. de jentaculo?

B. Ut petas in exitu cæ-  
næ, et facias idem quod  
dixi tibi de merendâ.

A. Nunquam vidi me-  
lius consilium dari.

B. Fac igitur ut memine-  
ris, et utere cum voles.

A. Utar equidem, quo-  
ties erit opus.

I listen *that* I may hear;  
tell me I pray.

When *the Remains* of the  
Table are taken away after  
Dinner, ask for your After-  
noon's Repast, and put it  
up in your Pocket; *thus* it  
will be *that* you may never  
come empty.

But *what* do you per-  
suade me about Breakfast?

That you may ask for it  
in the End of Supper, and  
do the same *which* I told  
you about the Afternoon's  
Repast.

I never saw better Coun-  
sel given.

See then that you remem-  
ber it, and use it when you  
will.

I will use it indeed, as of-  
ten as there shall be Need.

## COLL. LXXXIV.

A. Unde venis?

B. Domo.

A. Quid affers illinc?

B. Merendam.

A. Quis permisit tibi  
exire?

B. Præceptor ipse.

Whence come you?

From home.

What do you bring from  
thence?

My Afternoon's Repast.

Who permitted you to  
go out?

The Master himself.

A. Quo-

A. Quomodo probabis istud?

B. Adeamus illum, ut consulamus.

A. At vide quid agas.

B. Timeo nihil in hac re.

A. Esne adèò securus?

B. Qui dicit verum, debet timere nihil.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur?

B. Sum certus me nihil mentiri nunc.

A. Persuades mihi propemodum: abi, credo tibi, quia nunquam deprehendi te in mendacio.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

A. Utinam omnes precarentur ex animo.

B. Nunc recipe te, ut edas tuam merendam.

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How will you prove that?

Let us go to him, that we may consult him.

But see what you do.

I fear nothing in this Matter.

Are you so secure?

He that says Truth, ought to fear nothing.

That Sentence is true, indeed, but what one of many does not lie?

I am sure I do not lie now.

You persuade me almost; go, I believe you, because I never caught you in a Lie.

Thanks be to God, whom I pray that he would keep me upright and pure.

I wish all would pray from the Heart.

Now betake you, that you may eat your Afternoon's Repast.

## COLL. LXXXV.

A. Qui sunt victores hanc hebdomade?

B. Ubi eras cum rationes redderentur?

Who are Conqueror this Week?

Where was you when the Accounts were given in?

G 3

A. Ac-

A. Accersitus fueram à  
*père*; sed qui sunt victo-  
*res*? dic, quæso.

B. Ego et Puteanus.

A. Jamne habuistis præ-  
*mium*?

B. Habuimus.

A. Quodnam?

B. Duodenas Juglandes.

A. Heu! quale præ-  
*mium*!

B. Eho inepte! æstimas  
*ergo* præmium ex pretio  
*rei*?

A. Video nihil aliud hic  
*æstimandum*.

B. Es sordidus, qui in-  
*hies* sic lucro; non memi-  
*nisti verbum præceptoris*?

A. Quod verbum?

B. Præmium datur non  
*lucris* causâ, sed honoris.

A. Nunc reminiscor; ero  
*posthac* diligentior.

B. Sic sapies tandem.

I had been sent for by  
*my Father*; but who are  
*Conquerors*? tell me, I  
*pray*.

I and Puteanus.

Have you already had  
*your Reward*?

We have had it.

What?

Twelve Walnuts.

Whoo! what a Re-  
*ward*!

Ho, you Fool! do you  
*esteem then* the Reward by  
*the Value* of the Thing?

I see nothing else here to  
 be esteemed.

You are a base Fellow,  
 who gaze so after Gain;  
 do not you remember the  
*Saying* of the Master?

What Saying?

The Reward is given  
 not for Lucre's sake, but  
 Honour's.

Now I remember; I will  
 be hereafter more diligent.

So you will be wise at  
 last.

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## C O L L. LXXXVI.

A. Impetrâstis *facultatem* ludendi?

Have you obtained *Leave* to play?

B. Impetravimus.

We have obtained.

A. Ad quod usque *tempus*?

Until what *Time*?

B. Usque ad *cœnam*.

Until *Supper*.

A. Qui *dederunt* versus?

Who *gave* Verses?

B. Primi *et* secundi.

The first *and* second.

A. Quid *fecerunt* ceteræ *classēs*?

What *did* the other *Forms*?

B. Quisque *primus* *decurio* trium proximarum *classium* pronunciavit *unam* *sententiam* à *sacris* *litteris*.

Every *first* Captain of the *three* next *Forms* said *one* *Sentence* out of the *Holy* *Scriptures*.

A. Nonne *precati* estis, *ut* *solemus*?

Did you not pray, as we *use* to do?

B. *Precati* *fumus*, *et* *quidem* *ludimagistro* *præsente*; *tu* *verò* *ubi* *eras*?

We prayed, *and* indeed *the Master* being present; *but where* was you?

A. *Iveram* *domum*, *ac-*  
*cessitus* à *matre*.

I had gone *home*, being sent for by my *Mother*.

B. *Nunc* *igitur*, *quid* *cogitas* *facere*?

Now *then*, what *do* you *think* to do?

A. *Ludere* *sesquihoram* *deinde* *recipere* *me* *ad* *studium*.

To play an *Hour* and a *Half*, then to betake myself to *Study*.

B. *Vin'* *tu* *ut* *sim* *collu-*  
*sor*?

Will you *that* I be your *Play-fellow*?

A. *Quidni* *velim*?

Why should I not?

22 -

B. Quo lusu *exercebimus* nos ?

A. Nullus *est* jucundior *mibi* palmariâ pilâ.

B. Nec *mibi* quidem.

A. Videamus *igitur*, an *ceteri* sortiti *sint* partes, nam *si* luderemus *soli*, esset *minus* voluptatis.

B. Visamus.

In what Game *shall* we *exercise* ourselves ?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see *then* whether or no *the rest* have chosen *their Parts*, for *if* we should play *alone*, there would be *less* of Pleasure.

Let us go see.

## C O L L. LXXXVII.

A. Quæ arbores sunt in *vestro* horto ?

B. Habemus *hortum* suburbanum, in quo sunt *olera* quibus *vescitur* quotidie ; *præterea* sunt in *fundo* nostro *bini* horti *confiti* *variis* arboribus.

A. Quæ *olera* sunt in *horto* ?

B. Mater *posset* respondere *tibi* melius *de hoc* ; nam *versatur* sæpe *illic*, aut *causâ* ferendi, aut *fariendi*, aut *colligendi* *aliqua*.

A. Sed *tamen* dic *mibi* nomina *aliquot* *olerum*.

What *Trees* are in your *Garden* ?

We have a *Garden* in the Suburbs, in *wh. h* are *Herbs* which we eat every Day ; *besides* there are in *our Farm* two *Gardens* planted with various *Trees*.

What *Herbs* are in the *Garden* ?

My Mother could answer you better about this, for *she* is often there, either on the *Account* of sowing or weeding, or *gathering* *something*.

But yet tell me the Names of some *Herbs*.

B. Pro-

B. Prodesset *parum* recensere *nōmina* tibi, *nisi* videres *res ipsas*; *quin* eamus *in hortum*.

A. Potes *ire* quando *libet*?

B. Possem *quidem*, *matre* *permittente*.

A. Amabò, *fac* *permittat*, *sed eâ lege*, *ut assumas me comitem tibi*.

B. Id *fit* *facillimè*, *tantum expecta me hîc*, *redibo* *mox*.

A. Quid *si ea non sit* *domi*.

B. Tamen *renunciabo* *tibi*.

A. Deus *vertat* *bene*.

It would signify *little* to reckon up *the Names* to you, *unless* you should see *the Things* themselves; but let us go *into the Garden*.

Can you go when you *will*?

I can *indeed*, my Mother *permitting*.

I pray thee, *see* that she may give Leave, *but* on that Condition, *that* you take *me* as a Companion *with* you.

That *will* be done very easily *only* stay for *me* here, *I will* return by and by.

What *if* she should *not* be at home?

Yet *I will* tell you.

May God turn it well.

## C O L L. LXXXVIII.

A. Accepi *pecuniam* *hodie à fratre* *si forte* *tibi est opus*.

B. Nihil opus est *mihi nunc*; *sed tamen habeo tibi gratiam maximam*, *quòd pro tuâ liberalitate offers mihi beneficium ultro*; *nam quousquisque facit id?*

I have received *Money* to-day of my Brother, if *perchance* you have need.

I have no need *now*; but yet I give you very great Thanks, *that* out of your *Liberality* you offer me a *Kindness* of your own accord; *for* what one of many does that?

A. Credo paucissimos ;  
tamen tu provocasti me jape  
beneficiis.

B. Illa fuerunt adeò par-  
va, ut non sint digna com-  
memoratione.

A. Non est parvum be-  
neficium, quod profectum est  
ab optimâ voluntate.

B. Utinam tam expende-  
remus beneficia Dei erga  
nos, quàm solemus homi-  
num.

A. Faxit ille ut exer-  
ceamus nos in eâ cogitatio-  
ne sæpius et diligentius.

B. Illud profectò est neces-  
sarium, si volumus experiri  
ejus benignitatem sæpius.

I believe very few ; ye  
you have excited me oftener  
by your Kindnesses.

Those were so small  
that they are not worth the  
speaking of.

It is not a small Kind-  
ness, which has proceeded  
from a very good Will.

I wish we could so con-  
sider the Kindnesses of God  
towards us, as we use to do  
those of Men.

May he grant that we  
may exercise ourselves in  
that thought oftener and  
more diligently.

That truly is necessary,  
if we will experience his  
Kindness oftener.

—

## COLL. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos ; an  
omnes surrexerunt ?

A. Omnes præter par-  
vulos.

B. Nunquis ægrotat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induunt se, alii  
student graviter.

God save you, Master.

God save you too ; have  
you all risen ?

All besides the little ones.

Is any body sick ?

Nobody, Thanks to God.

What are they doing ?

Some dress themselves,  
others are studying hard.

B. Ad-



A. Adeſſe hypodidaſca-  
lus vobis?

B. Jamdudum.

A. Ite igitur precatum, ac  
commendate vos diligenter  
Deo per Jeſum Chriſtum no-  
ſtrum deprecatoſem; deinde  
pergite in veſtris ſtudiis uſ-  
que ad horam jentaculi.

B. Ita ſolemus, præcep-  
tor.

A. Credo equidem; ſed  
quia eſtis ſerè ſomniculoſi  
ac negligentes, idcirco ad-  
moneo vos ſæpius.

B. Habemus gratiam,  
præceptor humaniſſime; nun-  
quid vis præterea?

A. Dic ſamulo ut adſerat  
togam.

Is the Uſher preſent with  
you?

Long ſince.

Go then to pray, and  
commend yourſelves dili-  
gently to God by Jeſus  
Chriſt our Interceſſor; and  
then go on in your Studies  
till the Hour of Breakfast.

So we uſe to do, Maſter.

I believe it truly; but  
becauſe you are commonly  
drowſy and negligent, there-  
fore I admoniſh you the of-  
tener.

We thank you, moſt kind  
Maſter; would you have  
any thing beſides?

Tell the Servant that he  
bring my Gown.

## C O L L. XC.

27 -

A. Demiror unde venias  
nunc?

B. Redeo domo, præcep-  
tor.

A. Cur iviſti domum?

B. Petitum merendam.

A. Quamobrem non at-  
tulſti?

B. Mater erat occupata.

A. Quid tum, debuisti  
exire injuſſu meo?

I wonder whence you  
come now?

I return from Home,  
Maſter.

Why did you go Home?

To fetch my Afternoon's  
Repast.

Why did you not bring  
it?

My Mother was buſy.

What then, ought you to  
go out without my Leave?

B. Non

B. Non debui, fateor.

I ought not, *I confess.*

A. Quid meruisti igitur?

What have you deserved then?

B. Accipere plagas; sed ignosce mihi, quæso, præceptor.

To receive Stripes; but pardon me, *I pray*, Master.

A. Cur non petivisti potestatem exeundi?

Why did you not ask Leave to go out?

B. Quia non audebam interpellare te.

Because I durst not interrupt you.

A. Quid agebam?

What was I doing?

B. Tenebas libellum, et legebas aliquid.

You held a Book, and read something.

A. Potest fieri, sed tamen vos interpellatis me sæpe ob levio rem; nunc igitur para te ad vapulandum.

It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipt.

B. Parce mihi, obsecro, præceptor.

Spare me, *I pray*, Master.

A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuè, tum quòd videris mihi studiosus satis.

Let me think a little first; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.

A. Ago tibi maximas gratias, humanissime præceptor.

I give you very great Thanks, most humane Master.

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C O L L. XCI.

A. Præceptor, licetne dicere pauca?

Master, may I speak a few Words?

B. Loquere.

Speak.

A. Nos

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foràs ambulatam.

B. Quò vultis exire?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, duntaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præfertim cum pravi adolescentes sefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini maturè ad scenam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?

Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of h.m.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well-known to me, and your true Love of Learning, I would never permit you, especially when wicked Youngs have deceived me often in this Way; go you out then, and return by time to Supper.

## C O L L. XCII.

A. Præceptor, licetne ire domum cras?

B. Quid eò?

A. Petitum panem.

B. Non restat tibi?

A. Restat quiaem, sed admodum parvum.

B. Estne frater iturus tecum?

A. Pater jussit.

B. Quando convenisti illum?

A. Die Jovis, quum venit in hanc urbem.

B. Ubi vidisti illum?

A. Apud forum.

B. Non mentiris?

A. Non mentior.

B. Unde probabis?

A. Sunt aliquod ex condiscipulis qui aderant.

B. Qui?

A. Adfunt Blasius et Audax.

B. Estne verum pueri?

A. Omnino verum.

B. Qui scitis?

A. Vidimus ejus patrem, et audivimus ipsa verba.

Master, may I go home to-morrow?

Why thither?

To fetch Bread.

Is there none left you?

There is left indeed, but very little.

Is your Brother to go with you?

My Father ordered him.

When did you meet him?

On Thursday, when he came into this City.

Where did you see him?

At the Market.

Do not you lie?

I do not lie.

How will you prove it?

There are some of my School-fellows who were present.

Who?

Here are Blasius and Audax.

Is it true, Boys?

Altogether true.

How know you?

We saw his Father, and heard the very Words.



B. Si est ita, permitto ut  
eas domum cum fratre.

If it be so, I permit that  
you go home with your  
Brother.

A. Vale, præceptor.

Farewell, Master.

B. Dominus Deus servet  
vos.

May the Lord God pre-  
serve you.

A. Precamur idem tibi  
ex animo.

We wish the same thing  
to you from our Hearts.

B. Sed heus! quando  
aderitis hac?

But ho! when will you  
come hither?

A. Cras vesperi, Deo  
juvante.

To-morrow in the Even-  
ing, God helping.

B. Cura ut memineris  
promissi.

Take care that you be  
mindful of your Promise.

A. Curabo.

I will take care.

B. Scilicet, ut soles.

To wit, as thou usest.

A. Imò melius spero.  
Nunquid vis?

Nay better, I hope. Would  
you have any thing?

B. Ut dicas salutem pa-  
rentibus meis verbis.

That you bid Hail to your  
Parents in my Words.

A. Faciam libenter; vale  
iterum, præceptor.

I will do it willingly;  
farewell again, Master.

B. Vos valete quoque; at  
ambulate lento gradu propter  
æstum solis.

Farewell you too; but  
walk with a slow Pace  
because of the Heat of the  
Sun.

A. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire  
tutorem, præceptor?

May I go to my Tutor,  
Master?

B. Quæ causa movet te?

What Cause moves you?

A. Ille

A. Ille *jussit* ut *convenire* se *hodie* si *liceret*.

B. Quando *jussit*?

A. Nudiustertius.

B. Ubi *vidisti* illum?

A. In *area*, *quæ* est *è* *regione* *templi*.

B. At *vide* ne *mentiaris*.

A. *Mendacium* *absit* à *me*; si *vis* *dabo* aliquos *ex* *condiscipulis* *testes*, qui *aderant* *mecum*.

B. Qui *sunt* illi?

A. Daniel *et* Corderius; *visne* ut *accerjam*?

B. Mane, ego *conveniam* *illos*; *sed* *dic* *mihi*, *quid* *neget* *utor* *tuâ* *operâ*?

2 A. Ad *scribendum* *aliquid*.

B. Quâ *horâ* *igitur* *vis* *adire* *illum*?

A. Nunc *si* *placet* *tibi*.

B. Quando *redibis* *huc*?

A. Cùm *primùm* *dimiserit* *me*.

B. Nunc *abi*, *atque* *dicito* *illi* *plurimam* *salutem* *ex* *me*.

A. *Faciam* *libenter*.

He *ordered* *me* that *I* *should* *meet* *him* *to* *day* if it would be permitted.

When *did* *he* *order* *you*?

The other Day.

Where *did* *you* *see* *him*?

In the Yard, *which* is *over* *against* the Church.

But *see* *you* *do* *not* *lie*.

Far be a Lie *from* *me*; if *you* *will*, I will give *some* of my Schoolfellows *Witnesses*, who *were* *present* with *me*.

Who *are* *they*?

Daniel *and* Corderius; *will* *you* *that* *I* *send* *for* *them*?

Stay, I *will* *meet* *with* *them*; *but* *tell* *me*, *what* *wants* *your* *Tutor* *your* *Assistance* *for*?

To write out *something*.

At what Hour *then* *will* *you* *go* *to* *him*?

Now *if* *it* *please* *you*.

When *will* *you* *return* *hither*?

As soon as *he* *shall* *dismiss* *me*.

Now *go* *your* *way*, *and* *bless* *him* *very* *much* *Health* *from* *me*.

I will do it *willingly*.

## C O L L. XCIV.

A. Licetne prodire, præceptor?

B. Quò?

A. Primum ad sartorem, deinde ad tonsorem.

B. Cur ad sartorem?

A. Ut curem tibialia reficienda.

B. Suntne lacerata?

A. Adeò lacerata ut non possim induere.

B. Cur ad tonsorem?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

B. Detege ut videam.

A. Vide, quando ita placet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cùm aperueris tonsori, roga illum ut abbeat emplastrum aptum ulceri.

A. Faciam ut fuades.

B. Sed nemo est qui velit prodire tecum?

A. Imò, Joannes Flavianus.

B. Quod negotium habet?

A. Vult adire tonsorem quoque.

May I go out, Master?

Whither?

First to the Butcher, and then to the Barber.

Why to the Butcher?

That I may get my Stockings mended.

Are they torn?

So torn that I cannot put them on.

Why to the Barber?

That I may shew him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaister proper for a Sore.

I will do as you advise.

But is there any body that would go out with you?

Yes, John Flavian.

What Business has he?

He will go to the Barber

100.

B. Ite

B. *Ite unà igitur, et re-  
dite similiter.*

A. *Nunquid vis præte-  
rea?*

B. *Ut maturetis redi-  
tum, ne multemini vestrà  
merendâ.*

*Go together then, and  
return in like manner.*

*Would you any thing  
besides?*

*That you hasten your  
Return, lest you forfeit  
your Afternoon's Repast.*

## C O L L. XCV.

4

A. *Convenisti Petrum  
hodie, igitur?*

B. *Hodie.*

A. *Ubi?*

B. *In templo.*

A. *Quotâ horâ?*

B. *Octavâ matutinâ.*

A. *Nunquid rogâsti eum  
quando sit rediturus ad  
scholam?*

B. *Rogavi.*

A. *Quid dixit?*

B. *Dixit se nescire.*

A. *Debuiſti exhortari ad  
reditum.*

B. *Feci, et multis verbis  
quidem.*

A. *Feciſti bene, ſed quid  
ille reſpondit?*

B. *Se detineri adhuc à  
patre ad colligendos fruc-  
tus.*

A. *Quid ſi ſcribas ad  
patrem ipſum de ſtatu no-  
ſtræ ſcholæ? nam fortasſe  
movebitur ut remittat filium  
citius.*

*You met Peter To-day  
then?*

*To-day.*

*Where?*

*In the Church.*

*At what Hour?*

*At Eight in the Morning.*

*Did you ask him when he  
is to return to School?*

*I did ask him.*

*What ſaid he?*

*He ſaid that he knew not.*

*You ſhould have exhorted  
him to a Return.*

*I did, and in many Words  
truly.*

*You did well, but what  
did he answer?*

*That he was detained  
ſtill by his Father to gather  
Fruits.*

*What if you ſhould write  
to the Father himſelf about  
the State of our School? for  
perhaps he will be moved to  
ſend back his Son ſooner.*

B. Si



B. Si videtur ita tibi, faciam, idque diligenter.

If it seem so to you, I will do it, and that diligently.

A. Fac igitur primo tempore; sed audi, scribe plenissimè; deinde ostende tuas literas mihi, priusquam des perferendas.

Do then the first Opportunity; but hear, write very fully; then shew your Letters to me, before you give them to be carried.

B. Faciam sedulo, præceptor.

I will do it diligently, Master.

## C O L L. XCVI.

A. Quâ pecuniâ emisti illum librum?

With what Money did you buy that Book?

B. Quâ censēs nisi meâ?

With what think you, but my own?

A. Miror unde habueris.

I wonder whence you had it.

B. Quid miraris? an debeo reddere rationem tibi?

Why do you wonder? ought I to give an Account to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

B. Ea res, fateor, confert plurimùm ad facultatem loquendi Latinè; sed est nemo tam lenis, quin subirascatur interdum.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no body so mild, but he is a little angry sometimes.

A. Est ut dicis, sed ira puerorum est brevis.

It is as you say, but the Anger of Boys is short.

B. Quod

B. Quod autem rogabas  
de pecuniâ, accepi eam à  
patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quòd non vi-  
derim eum.

B. Non est quòd mireris.

A. Quid ita?

B. Quia mora us est vix  
sesquihoram; nam quum des-  
cendisset de equo, atque al-  
locum esset me paucis; as-  
cendamus, inquit, in tuum  
cubiculum, ut loquar libe-  
rius tecum.

6 —

A. Sed antequam narres  
cætera, velim scire quid sibi  
vellet ejus tam inopinatus  
adventus.

B. Audiêrat quodam falso  
rumore ut sit me ægrotum  
esse.

A. Quid ille, cum invenit  
te valentem, præter spem?

B. Gavisus est mirificè.

A. Quis dubitat?

B. Præterea, egit maxi-  
mas gratias Omnipotenti  
Deo.

A. Audio hæc libenter;  
perge, quæso.

But as to what you asked  
of Money, I received it of  
my Father.

When came he?

Eight Days ago.

I wonder that I did not  
see him.

You need not wonder.

Why so?

Because he stayed scarce  
an Hour and an Half; for  
when he had alighted from  
his Horse, and had spoken to  
me in a few Words; let us  
ascend, says he, into thy  
Chamber, that I may talk  
more freely with thee.

But before you tell the  
rest, I would know what  
meant his so unexpected  
Coming.

He had heard by some  
false Report, as it happens,  
that I was sick.

What said he, when he  
found you well, contrary to  
his Expectation?

He rejoiced wonderfully.

Who doubt?

Besides, he gave very  
great Thanks to Almighty  
God.

I hear these Things wil-  
lingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine; precamur unà, non sine gratiarum actione; tandem quærit ec-  
quid mihi opus sit.

Opus est, pater, inquam. Quâ re eges? inquit.

Libro decem assium, in-  
quam; tum ille promit ex  
marjupio solidum, dat mihi  
in manum, et vale dicto,  
statim conscendit equum, at-  
que abijt.

A. Cur dedit tibi plûs  
quàm pet. veras?

B. Quæris stud ineptè,  
scilicet, erat ita lætus, quia  
offenderat me sanum præter  
spem, quod si petiissem vel  
aureum coronatam, dedisset  
mihi tam facilè.

A. O quantum debes illi  
summo Patri, qui acuit ti-  
bi acutè bonum patrem!

II —

B. Ne potest quidem co-  
gitari quantum debeam, nam  
etiam si acedisset malum, de-  
berem tamen non parum.

A. Sed quid cessamus ire  
auditum prælectionem? jam  
instat tertia hora,

Then he questions me con-  
cerning my Health; we  
pray together, not without  
Thanksgiving; at last he  
asks if I wanted any Thing.

I want, Father, say I.  
What Thing dost thou want?  
says he.

A Book of ten Pence,  
say I; then he draws out  
of his Purse a Shilling, he  
gives it me i to my Hand,  
and having bid farewell,  
immediately mounts his  
Horse, and goes away.

Why did he give you  
more than you had asked?

You ask that foolishly,  
to wit, he was so glad, be-  
cause he had found me well  
contrary to his Expectation;  
but if I had asked even a  
golden Crown, he would  
have given it to me as easily.

O how much do you owe  
to that greatest Father, who  
hath given you so good a  
Father!

It cannot indeed be ima-  
gined how much I owe him;  
for although he had given  
a bad one, I should have  
owed him, notwithstanding,  
not a little.

But why do we neglect  
to go hear the Lesson? now  
it is almost the third Hour.

B. Omnia

B. Omnia sunt parata  
mibi.

A. Et mihi quoquè.

B. Eamus ergo in auditorium.

All Things are ready  
for me.

And for me too.

Let us go then into the  
School.

## C O L L. XCVII.

A. Audio fratrem tuum  
revenisse jam ex Germaniâ.

B. Sic est.

A. Rediitne solus?

B. Non omnino.

A. Quis igitur venit cum  
illo?

B. Quidam civis hujus  
oppidi, qui habitaverat illic  
ferè biennium.

A. Cur ivit frater?

B. Missus fuit à patre ut  
discere loqui Germanicè.

II —

A. Quomobrem igitur  
non fuit illic diutius?

B. Non poterat fere de-  
siderium matris.

A. O tendillum adolescen-  
tem! quorum annum agit?

B. Decimum septimum,  
si mater meminit rectè, ex  
quâ audivi id sæpius.

A. Age, quo vultu ad-  
ventus ejus acceptus est à  
patre?

I hear that your Brother  
is returned already from  
Germany.

So it is.

Did he return alone?

Not at all.

Who then came with  
him?

A certain Citizen of this  
Town, who had dwelt there  
almost two Years.

Why went your Brother?

He was sent by my Fa-  
ther, that he might learn to  
speak German.

Why then was not he  
there longer?

He could not bear the  
Want of his Mother.

O tender Youth! what  
Year is he going on?

The Seventeenth, if my  
Mother has remembered  
right, of whom I have  
heard that often.

Well, with what Coun-  
tenance was his Coming  
received by your Father?

B. Ro-



B. Rogas? pater non  
sustinuit aspicere; quine-  
tiam, nec dignatus est sa-  
lutare nec alloqui, sed ius-  
sit eum abire e conspectu suo.

A. Quid præterea?

B. Nisi mater interces-  
sisset cum lachrymis, iusse-  
rat apparitorem accersi,  
qui conjiceret miserum in  
carcerem. — 13

A. Atqui non poterat in-  
jussu magistratus.

B. Nescio, tamen cona-  
batur.

A. Quid factum est pos-  
tea? cubuitne vestrae domi?

B. Minimè verò.

A. Ubi igitur?

B. Nosti meæ sororis vi-  
rum?

A. Tanquam te.

B. Missus est eò à matre,  
dum patris ira deservescer-  
et.

A. Quid accidit tandem?

B. Mater egit cum nos-  
tris propinquis et amicis,  
ut mitigarent iratum pa-  
trem.

A. Sic igitur tuus fra-  
ter rediit in gratiam cum  
patre.

Do you ask? my Father  
could not bear to see him;  
moreover, he neither vouch-  
safed to salute nor speak to  
him, but had him be gone  
out of his Sight.

What besides?

Unless my Mother had  
interceded with Tears, he  
had ordered a Serjeant to  
be sent for, to throw the  
Wretch into Gaol.

But he could not without  
the Leave of the Magistrate.

I know not, yet he en-  
deavoured it.

What was done after-  
wards? did he lie at your  
House?

No indeed.

Where then?

Do you know my Sister's  
Husband?

As well as you.

He was sent thither by  
my Mother, till my Fa-  
ther's Anger should cool.

What happened at length?

My Mother treated with  
our Relations and Friends,  
that they should pacify my  
angry Father.

So then your Brother re-  
turned into Favour with  
your Father.

B. Id fuit non magni negotii; nam jam patrem coeperat *pœnitere* quod excanduisse sic, quodque accepisset filium tam graviter.

A. Nempe, dies leniêrat ejus iram.

B. Tamen recepit eum eâ lege, ut promitteret se rediturum in Germaniam statim à vindemiâ.

A. Vide quàm ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur amant nos ad eò tenerè?

15 A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

B. Maximè.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mothers is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that purpose?

Yes.

## C O L L. XCVIII.

A. Quando rediisti domo?

B. Tantùm hodie.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut pranderet cum matre.

When did you return from Home?

Only to day.

Where is your Brother?

He remained at home.

Why did he remain?

That he might dine with my Mother.

A. Cur

A. Cur non mansisti et  
tu?

B. Pranderam jam cum  
patre.

A. Quis ministrabat vo-  
bis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed oc-  
cupata.

A. In quâ re?

B. In recipiendo tritico  
quod fuerat advectum no-  
bis.

A. Quando redibis do-  
mum?

B. Quum accersar à pa-  
tre.

A. Quo die istud erit?

B. Fortasse ad quatuor  
dies hinc.

A. Cur vos commeatis  
tam sæpe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur à pa-  
rentibus.

A. Sed interim tempus  
studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est  
necessario occupatus, exer-

Why did not you remain  
also?

I had dined already with  
my Father.

Who ministered to you?

The Maid.

Where was your Mo-  
ther?

At Home too, but busy.

In what Thing?

In receiving Wheat which  
had been brought us.

When will you return  
Home?

When I shall be sent for  
by my Father.

Upon what Day will  
that be?

Perhaps about four Days  
hence.

Why do you go and come  
so often?

So our Parents will.

What do you do at home?

What we are bid by our  
Parents.

But in the mean while the  
Time of Study is lost.

It is not altogether lost.

What then?

As often as my Father is  
not necessarily employed, he  
exercises

H

cet nos omnibus horis; manè, ante et post prandium, ante cœnam, à cœnâ diu fatis; postremò, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos?

B. Exigit à nobis ea potissimum quæ didicimus totâ hebdomade in scholâ; inspicit themata, ac interrogat nos de iis; sæpe dat nobis aliquid describendum Latinè, vel Anglicè; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latinè; interdum, contrâ, jubet reddere aliquid Latinum Anglicè; postremo, ante cibum et post, semper legimus aliquid ex Anglicis libris, idque totâ familiâ præsentē.

—

A. Nihilne interrogat de catechismo?

B. Facit id omni Dominico die, nisi fortasse absit domo.

A. Narras mira, si modo sint vera.

exercises us at all Hours in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.

In what Things doth he exercise you?

He exacts from us those Things chiefly which we have learned the whole Week in School; he looks upon our Themes, and interrogates us about them; he often gives us something to write in Latin or English: sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin; sometimes, on the other hand, he bids us turn something which is Latin into English; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he interrogate you nothing about the Catechism?

He does that every Lord's Day, unless perchance he be from Home.

You tell wonderful Things if only they be true.

B. Imò



B. Imò sunt longè plura  
quàm quæ narravi; nam  
oblitus sum civilitatem mo-  
rum, de quâ etiam solet ad-  
monere nos in mensâ.

A. Cur pater vester su-  
mit tantum laborem in do-  
cendis vobis?

B. Ut sic intelligat, num  
laudamus operam in scholâ,  
et abutamur tempore.

A. Diligentia hominis  
est mira, atque adèd pru-  
dentia; O quàm devincti  
estis cælesti patri, qui de-  
dit vobis talem patrem ter-  
râ!

B. Faxit ille, ut nun-  
quam obliviscamur hoc, et  
ejus cætera beneficia.

A. Istud est bonum et  
pium optatum; cura ut  
habeas non modò in ore,  
sed in animo etiam.

B. Dabo tibi gratias,  
quòd mones me tam fideliter.

A. Debemus officium  
monendi bene omnibus, sed  
maximè fratribus.

B. Fratribusne sòlis igitur?

Nay there are far more  
than what I have said;  
for I forgot Civility of  
Manners, of which too  
he uses to admonish us at  
Table.

Why does your Father  
take so much Pains in  
teaching you?

That so he may under-  
stand whether we lose our  
Labour in the School, and  
abuse our Time.

The Diligence of the  
Man is wonderful, and also  
his Prudence; O how o-  
bliged are you to your Hea-  
venly Father, who has gi-  
ven you such a Father upon  
Earth!

May he grant, that we  
never forget this, and his  
other Kindnesses.

That is a good and pi-  
ous Wish; take care that  
you may have it not only in  
your Mouth, but in your  
Mind also.

I give you Thanks, that  
you advise me so faithfully.

We owe the Duty of ad-  
vising well to all, but chief-  
ly to our Brethren.

To our Brethren only  
then?

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

B. Judicas rectè, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

## C O L L. XCIX.

A. Ades, Bernardo.

Come hither, Bernard.

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo condiscipuli?

What do thy two School-fellows?

B. Docentur adhuc à subdoctore.

They are a teaching as yet by the Usher.

A. Tunc pronunciasti jam contextum prælectionis in crastinum mane?

Have you said over already the Words of the Lesson against to-morrow Morning?

B. Pronunciavi.

I have said them.

A. Satisne rectè.

Well enough.

B. Satis, gratia Deo.

Enough, Thanks to God.

A. Quis audiuit te?

Who heard you?

B. Ludimagister.

The Head-master.

A. Bene habet; sed est quod velim monere te.

It is well; but there is something which I would admonish thee of.

B. Ego percipio audire istud.

I greatly desire to hear that.

A. Cogitandum tibi sæpenumero quantum debeas Deo, largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

You must think often how much you owe to God, the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid

B. Quid non debeam illi,  
qui dedit mihi omnia?

A. Dic aliquot ejus præ-  
cipua beneficia, quemadmo-  
dum docui te aliquando.

B. Ille cælestis pater de-  
dit mihi corpus, animam,  
vitam, bonam mentem, bo-  
nos parentes locupletes,  
nobiles, bene affectos erga  
me; et qui non modò sup-  
peditant mihi copiosè omnia  
necessaria ad hanc vitam,  
sed etiam, quod est longè  
maximum, curant me in-  
stituendum tam diligenter  
bonis literis, et bonis mori-  
bus, ut nihil sit requiren-  
dum præterea. 22

A. Dixisti omnia ista ve-  
rè, sed prætermisisti unum  
quod est singulare benefici-  
um Dei. Scin' tu quid sit?

B. Sine me cogitare  
paupis.

A. Cogita otiosè.

B. Nunc ego reminiscor,  
sed nescio quibus verbis pos-  
sim exprimere id pro mag-  
nitudine rei.

What must I not owe to  
him, who hath given me  
all Things?

Tell me some of his prin-  
cipal Kindnesses, as I have  
taught thee sometimes.

That heavenly Father  
hath given me a Body, a  
Soul, Life, a good Under-  
standing, good Parents, rich,  
noble, well affected towards  
me; and who not only  
afford me plentifully all  
Things necessary for this  
Life, but also, which is far  
the greatest, take care that  
I be instructed so diligently  
in good Letters, and good  
Manners, that nothing is  
to be required further.

You have said all these  
Things truly, but have o-  
mitted one Thing which is  
a singular Kindness of God.  
Do you know what it is?

Let me think a little.

Think at your Leisure.

Now I remember, but I  
know not in what Words  
I may be able to express it  
according to the Greatness  
of the Thing.

A. Tamen *dic* quomodo  
*possis*.

B. Cogito *etiam* atque  
*etiam*.

2<sup>a</sup> A. Dic *tandem*.

B. Beneficia Dei erga  
*me* sunt innumerabilia, in  
corpore, in animo, in ex-  
ternis rebus; *sed* nullum  
*potest* cogitari nec dici ma-  
jus quàm quòd dederit mi-  
hi gratis suum unicum Fili-  
um, qui redemit me miser-  
imum peccatorem et cap-  
tum sub tyrannide Satanae  
ac destinatum aeternae mor-  
ti; idque sua morte cru-  
delissimam, et maximè igno-  
miniosam omnium.

A. Dixisti aptè satis, et  
ferè totidem verbis quot  
docueram te aliàs; *sed* nun-  
quid Deus præstitit hoc tan-  
tum beneficium tibi uni?

B. Minimè verò.

A. Quibus præterea?

B. Omnibus, quotquot  
crediderint evangelio fide-  
liter ac verè.

A. Age, profer locum  
ex Evangelio sancti Joan-  
nis in eam sententiam.

Yet say it in any manner  
you can.

I think again and again.

Say at length.

The Kindnesses of God  
towards me are innumer-  
able, in Body, in Mind, in  
external Things; but no-  
thing can be thought nor  
spoken of greater, than that  
he hath given me gratis his  
only Son, who hath redeem-  
ed me a most miserable Sin-  
ner, and Captive under the  
Tyranny of the Devil, and  
destined to eternal Death;  
and that by his Death is  
most cruel, and most ignomi-  
nious of all.

You have said properly  
enough, and almost in as  
many Words as I had taught  
you at other Times; but  
whether hath God done  
this so great a Kindness for  
you alone?

No indeed.

For whom besides?

For all, how many soever  
as believe the Gospel faith-  
fully and truly.

Come, produce a Place  
out of the Gospel of Saint  
John to that Purpose.

B. Deus



B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum sed ut mundus servetur per eum; qui credit in meum non condemnatur, verò qui non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquimur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

P. Facit, spero.

A. Perge igitur, ut cæpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cænatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him, may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far, enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by Night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then as you have begun, chearfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

## C O L L. C.

A. Tuus pater, ut accepit, rediit à Galliâ.

Your Father, as I have heard, is returned out of France.

B. Rediit sanè.

He is returned indeed.

A. Quando?

When?

B. Die lunæ vespèri.

On Monday Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublejome to you?

B. Quid, molestè! imò verò jucundissimus: sed cur rogas istud? 27 —

What, troublejome! nay but very pleasant: But why do you ask that?

A. Quia fortassè illo absente, est tibi potestas vivendi liberiùs.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mihi.

I know not what Freedom you tell of.

A. Potandi, ludendi, curfitandi.

Of drinking, of playing, of running up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

Do you think then that I do nothing else, whilst my Father is absent?

A. Sic ferè omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic patre absente, ut eo præsentè; bibo quantum est jais, ludo cum tempus postulat, non discuro, sed prodeò in publicum cum bonâ veniâ matris, cum habeo aliquid negotii.

Dissolute Boys indeed: For 'as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esne tantopere subditus matri?

B. Æquè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? *Honora*, inquit, *tuum patrem et tuam matrem*: quid inquit Paulus noster? *Filii, obedite parentibus in Domino*: nonne pater et mater continentur nomine parentis?

A. Isthuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent m. bi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis eâ repugnantiâ; nam, ut tute nôsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè est bonum otium quod consumitur in honesto negotio.

Are you so greatly subject to your Mother?

As much as to my Father; for what think you is not the Commandment of the Lord alike concerning both? *Honour*, quoth he, *thy Father and thy Mother*: What saith our Paul? *Sons, obey your Parents in the Lord*: Are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we should spend our Leisure in such Discourses.

Truly, it is a good Leisure which is consumed in honest Business.

A. Huc

A. Huc *pertinet* istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minùs otiosum, quàm cum esset otiosus; ut didicimus ex Cicerone.*

B. Sed *nunc* tempus *admonet* ut imponamus *finem* huic sermoni.

A. Mones *rectè*; nam *fortasse* cœna *tardatur* tuâ causâ *domi*.

B. Loquemur *plura* in nostro *proximo* congressu, *si Dominus permiserit*.

A. Precor *tibi* prosperam *noctem*.

B. Et *ego* tibi.

Hitherto *pertains* that *Apothegm* of Africanus, who said, *That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.*

But *now* the Time *admonishes* that we should put an *End* to this Discourse.

You advise *well*; for *perhaps* Supper is delayed on your Account at Home.

We will talk *more* at our next Meeting, *if* the Lord shall permit.

I wish you a good Night.

And I to you.

F I N I S.





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